

[PRAKASH: "Ātmagaami" — when a mind, through great desire (devotion) enters into the Ātma, then our Lord takes the form of "desire fulfilling" nature. Here our Lord is the most important factor. But when the relationship from the "body" only (i.e. outside) then our Lord gives liberation. Liberation is considered as "lower" than loving Seva or relationship with our Lord.

LEKH: Mind and inner-mind (Manas and Chittam) are respectively compared to the "power of action" (KRIYASAKTHI) and "power of knowledge" (Jnana Sakthi). Both of these are present between the Jiva and Brahman. When both of them get merged (quietened) then the "Jiva" or the soul attains our Lord.]

By giving the examples of both the "important" (higher) and "lower" Bhāva or nature, the nature of "liberation" (MOKSHA) is explained in the next verse.

या मया क्रीडता रात्र्यां वनेस्मिन्ब्रज आस्थिताः ।

अलब्धरासाः कल्याण्यो मापुर्मद्वीर्यचिन्तया ॥३८॥

VERSE 38 Meaning: "During the Leelas, which I have enacted, during these nights, in this forest, in a playful manner, one Gopi could not come to participate in these Leelas, as she was confined to her home. She had to remain at home only. But she is very fortunate and lucky indeed, because by remembering My glorious Divine Leelas, she attained Me instantly."

श्रीसुबोधिनी : भवत्यः समागताः, अन्तर्गृहगताः गृह एव स्थिताः, तास्तदैव सर्वप्रकारेण मां प्राप्तवत्यः, न तु भवत्यः, अनेनैव निदर्शनेन भवतीभिरप्यहं प्राप्तव्यः, तस्मान्मदर्थं जीवनस्थापनमिति पक्षो निरर्थकः। अन्यथा समागतानां भवतीनां पुनः क्लेशो न भवेत्। अनुभवसिद्धश्च क्लेशः। ननु ताः प्रतिबन्धेन तथाभूताः कथं स्तुत्या इत्याशङ्क्याह। कल्याण्य इति।

तासां महद्भाग्यमस्तीति अवश्यप्रतिबन्धरूपं दुरितं दुष्ट एवोपक्षीणमिति कण्टकेन कण्टकोद्धारवद्देहनिराकरण एवोपक्षीणम्, भवतीनां तु तद् दुरितं पश्चादिमामवस्थां प्रापितवत्, अतो मदुक्तप्रकारेण दोषं परित्यज्य तामवस्थां प्राप्य मां प्राप्स्यथेति भावः। रात्र्यां क्रीडता मया सहलब्धरासाः, क्रीडा स्वतः सिद्धेति निरूपणार्थं तथोक्तम्। प्रतिबन्धाभावाय रात्र्यामिति, वन इति साधनसम्पत्तिः, मयैव क्रीडा क्रियत इति न तासां प्रयासः, अस्मिन्नेव वन इति भगवानपि तत्रैव स्थित्वा वदतीति ज्ञापितम्। अस्मिन्निति व्रजसम्बन्धयपि, अस्मिन्नेव ब्रजे ता आस्थिता इति भवतीनामपि निर्बन्धेनैवात्र स्थापनम्। अलब्धरासा इति। तासां भाग्यमुपभोगे नोपक्षीणमिति ज्ञापितम्, अत एव पूर्णभाग्याः। ननु तासां किंसाधनमित्याकाङ्क्षायामाह मद्दीर्यचिन्तयेति। ता हि गमनार्थं प्रवृत्ताः भर्त्रादिभिः प्रतिबद्धाः तत्प्रतिबन्धाभावाय भगवत्पराक्रमं स्मृतवत्यः। ततो भगवद्भर्मा अप्यक्लिष्टा इति स एव पराक्रमः तदीयं तेभ्यो दत्त्वा स्वबालकमिव दोषान्निवार्य भगवन्तं गमयामास। अतो मत्पराक्रमस्यैव चिन्तोचिता न तु दोषपुरःसरं ममेति भावः। (यद्वा। नन्व 'चिरान्मामवाप्स्यथे'त्यनेन व्रजे समागतस्य भगवतः पूर्ववन्मिलनलक्षणा प्राप्तिरुच्यत उतान्तर्गतगोपभार्याणामिव सोच्यते। आद्या चेदोमिति ब्रूमः। अन्त्या चेदनिष्टत्वात्रेदं समाधानमित्यत आह या मयेति। या गोप्यो व्रजस्थिता एव वने स्थितं मामापुः, आक्षेपलभ्यत्वाद-मङ्गलत्वाच्च तद्देहत्यागः स्पष्टतया नोक्तः, देहत्यागपूर्वकं तासां स्वप्राप्तौ हेतुभूतं विशेषणमाह। रात्र्यां क्रीडता मया सह पूर्वमलब्धरासास्ता, यतो व्रजस्थिता एव सत्यो वने स्थितं मामापुरित्यर्थः। भवतीनां लब्धरासत्वात् तथा भविष्यतीति भावः। अत एव कल्याण्य इति सम्बोधनम्। अत्रायं भावः। रासे हि पूर्णः स्वरूपानन्द एतासु स्थापितः, स च भगवत्स्वरूपात्मक इति तदनुभावेन विरहेपि जीवनमेव सम्पद्यते न वैपरीत्यं भवितुं शक्नोति। यद्यप्ययं भावोतिकठिनोत एव प्रियेर्णाप्यतिकृच्छ्रेण प्रायः कथञ्चनेति पदत्रयमुक्तम्। अग्रे च 'प्रत्यागमनसन्देशैरिति प्राणधारणे हेतुरुक्तः। तथापि सन्देशानुसन्धानमप्युक्तधर्मकार्यमेवेति ज्ञेयम्। अन्यथैतस्य सर्वतिरोधायकत्वेनाति-तीक्ष्णत्वेन क्षणमात्रेणैवान्यथा भवेत्, अतः सुष्ठूक्तं देहत्यागे तासामलब्धरासत्वं, हेतुरिति। तथा च तासु विरहसामयिकजीवनहेतुक्त- रूपधर्माभावात्तथा प्राप्तिरभूद्भवतीनां तु तद्वत्त्वाद्यथा पूर्वमेव मिलनं भविष्यतीति, अत जन्मोत्सवे

प्यात्मानं प्यात्मानं भूषयाञ्चक्रुरित्यत्र शरीरपदं त्यक्त्वात्मपदं तद्वाचकमुक्त-
मविकृतत्वज्ञापनाय। अन्यथा स्वक्रीडातदलब्धरासत्वोक्तिप्रयोजनं न पश्याम
इति) ॥३८॥ एवमुपदेशेन तासां दोषो निवृत्त इत्याह एवमिति पञ्चदशभिः।

SRI SUBODHINI: “All of you were able to partici-
pate in the “Rasa” dance, but this particular Gopi, who
was confined to her home, could not come and participate,
as her situation at home was such. But, at the this same
moment, this Gopi attained Me in every way, very quickly.
All of you did not attain Me at that time. Through this
example, all of you also should attain Me. All of you are
living for My sake. But this thought-process in you is
meaningless (that you are all living for Me). Because this
sort of Bhāva or attitude will not enable you all to get the
most important result i.e. Me! The bodies are there to do
Seva, during the spiritual practices’ stage, and these
practices are prescribed in the Sastras. Even with the
Bhāva or attitude of having “bodies”, if you are able to
attain the “most important” result, you should not get so
much sorrow, as you are experiencing now. But you all
have got sorrow, as I can see from yourselves. That great
Gopi, who could not come out of her home was prevented
from coming to me, by her relatives. “Why are you doing
her Stuti or praise”? – if the Gopis were to ask this
question to our Lord, our Lord replies, “She is very
fortunate and lucky indeed! Because of her fate, she could
not come. But due to this inability to come, she had
developed such an intense feeling of “separation” from
Me, that this “fire of separation” removed and destroyed
all her sins. Like a thorn is removed by another thorn, in
the same way, the “sins” of her body got destroyed and
she attained My “Sayugya” liberation instantly!

“But for all of you, the fate has put you in this state. Hence, as per My instructions, please give up your “blemish” in the first instance, and attain that “state” through which you will all attain Me. (i.e. in which state you will put your mind directly into Me — Ātmagami).

[The word “fate” (DURITAM) used here is only our Lord’s wish (Bhagavad iccha). It was due to our Lord’s wish, that the particular Gopi was prevented from going to see the Lord for participating in the “Rasa” dance, as the Lord had decided to bestow on her “liberation”.]

“The one who could not participate in the Rasa dance with Me, during the nights got the Phalam of liberation.” The Lord told that His Divine Leela is eternal and permanent (NITHYA). During these Leelas, if those, who are participating get any type of desire, then, due to His compassion, the Lord bestows on them the “second category” of experience (i.e. the bliss of our Lord’s Divine self only). The Divine Leelas of “Rasa” was enacted during the night, as the Lord did not want any disturbance. These Leelas were enacted in the forest as every type of material is present there for the Lord to enact His Divine Leelas. The purport of telling “in these forests” is that, the Lord is established and stabilized here only and He is telling from here only (i.e. at Vraja). “All you Gopis are also in Vraja. Hence, due to your desire I am also at Vraja only. I have established all of you at Vraja, through My desire and wish. Your Lord i.e. Myself is also connected to Vraja. He does not belong to Mathura. This “Vraja” is the place where the “result or Phalam” are conferred. In other words, only on this Holy Vraja bhoomi, one is able to experience the incomparable results for one’s devotion to our Lord! — by way of joy and bliss in our Lord!

"The Gopi who was prevented from coming to Me, was not able to destroy her "fortune" through her enjoyment, and she continued to be with full "fortune and luck" (BHAGYA). Why? Because, she really wanted to come to Me - her feelings to come to Me were so very strong. But her relatives prevented her from coming to Me. With a view to destroy this "stopping" her, she began to remember my glorious deeds and Leelas. "Our Lord's "Gunas" (virtues) do not give sorrow or grief for anyone; but they are full of "Veerya" or power. "By remembering My Veeryaroopa" (powerful self), she was able to reach Me." Her body was given to her husband but her soul was brought to our Lord by these powerful Gunas of our Lord!

"The purport of the above is that for the Jiva or soul, who is My devotee, it is indeed appropriate only to remember My Divine Leelas of powerful exploits and valorous deeds. He should never see any "blemish" in Me.

[Shri Gosainji has written an "independent" commentary on this verse. The Gopis say, "Oh! Lord, if you were to meet us like before, then we welcome the same. If we were asked to pass through like the solitary Gopi, who died, on being prevented by her relatives - then as this smacks of danger and difficulty, we are not at peace and ease with this." Due to this, the Lord says in this verse, "Those Gopis of Vraja attained Me, who were in the forest, and I have not told about giving up their bodies at all, as this is inauspicious. When during the night, when I was enacting My Leelas in the forest, at that very time itself she came (the Gopi, who was prevented from coming to me) and attained Me. The reason was that, she was not able to get the Ānanda of the Rāsa dance. All of

you have enjoyed the bliss of Rāsa dance. Hence, you will not attain the same fate as she had. Due to this reason only, she is very fortunate and lucky! What is the real purport of this? Those Gopis who participated in the Rāsa dance were bestowed by our Lord, the bliss of His Divine self (Swaroopananda). These Gopis, although undergoing the pain of “separation” are still alive. They have not yet died due to this separation. But they are keeping their “lives” somehow. There is also a special reason now — the message which has been received from their beloved — this message will enable them to live further on.]

Through these “instructions” (UPADESA), the “blemish” of the Gopis were removed, and this is described in the next 15 verses.

श्रीशुक उवाच —

एवं प्रियतमादिष्टमाकर्ण्य व्रजयोषितः ।

ता ऊचुरुद्धवं प्रीतास्तत्सन्देशागतस्मृतीः ॥३९॥

VERSE 39 Meaning: “Shri Sukadeva said, “The Gopis of Vraja became cheerful after hearing this message from their beloved Lord Shri Krishna. Due to this message, as they got the intense remembrance of our Lord, they began to speak to Uddhava.”

श्रीसुबोधिनी : विद्यारूपास्ता इति तासां चतुर्दशवाक्यान्युपक्रमश्चापरः। तथा सति सर्वा एव भगवत्कलास्तासु सिद्धा इति निरूपितं भवति। प्रतारणशङ्काभावायाह प्रियतमेनादिष्टमिति। आज्ञापूर्वकमुक्तम्, अमानने दण्डोपि सूचितः। व्रजयोषित इति शुद्धाः कापट्यरहिताः, ताश्च भगवतानुगृहीताः, उक्तार्थफलं स्वस्मिन् जातमिव ज्ञापयितुमिव उत्सवरूपम्, उत्सवे प्रियस्मरणं दृढं भवतीति, उपदेशेनैव प्रीताः पूर्वासूयादिक्लेशान् त्यक्तवत्यः। ननु कथं पूर्वमाक्रोशः, कथमिदानीं प्रीतिः, विरहस्य तुल्यत्वादित्याशङ्क्याह। तत्सन्देशेन तादृशसन्देशेन, पूर्वं ज्ञात एवार्थः मध्ये कालादिदोषाद्विस्मृतः

भावान्तरमुत्पादितवान्, स पुनरिदानीं स्मृतोस्मरणकार्यं च दूरे चकार ॥३९॥
भगवद्दीर्यस्मरणमावश्यकमिति कृतमभिनन्द्य भाविवीर्यस्मरणार्थं कुशलं पृच्छन्ति
दिष्टयेति।

SRI SUBODHINI: We shall see, as to why this “removal of blemish” on the part of the Gopis has been described in 15 verses; one verse out of the 15 is the introduction. The balance 14 verses refer to the “removal of blemish” (DOSHANIVRUTHI). The number 14 has been specified because the Gopis symbolized “knowledge” (VIDHYA) and there are 14 lines of knowledge. All the arts are included in these “fourteen” and hence all of them were in the Gopis also.

The Gopis should not misunderstand, that the Lord has sent this message with a view to “cheat” them. Not at all. This is a message from their own “beloved”. If they do not obey this message, as this is also an order from our Lord, perhaps, the Gopis may be given punishment also. These Gopis were very pure and very innocent. (No cunning nature at all). The Lord has blessed such Gopis. and due to this, whatever message was told by Uddhava, it's result came to be seen now in the Gopis. (i.e. the intended motive and purpose of the message was served).

With a view to make this to be understood by Uddhava, the Gopis say that Uddhava is a symbol of festivities and Utsavs! Talking to Uddhava made them remember their beloved Lord, more intensely. They became cheerful through our Lord's message only, due to which, the previous “blemish” of anger etc. were removed fully. In fact the sorrow and difficulties, which they experienced due to anger got mitigated. Firstly they had problems of sorrow; how come now, all of a sudden, “love” came in them? In fact the “separation” from the

Lord is there even now. Answering this, our Shri Mahaprabhuji says, that their initial correct knowledge about our Lord, was forgotten by them during the past “middle time” (created by time etc.), and due to this, they developed the “wrong” attitude to our Lord. Now after hearing our Lord’s message, once again they got their initial memory back, and they now got rid of all their blemish!

It is necessary to remember the glorious and valorous Divine deeds of our Lord. After praising this, with a view to remember, in the future also, the glorious valorous deeds of our Lord, the Gopis now ask Uddhava, about the welfare of our Lord, in the next verse.

गोप्य ऊचुः—

दिष्ट्याहितो हतः कंसो यदूनां सानुगोघकृत् ।

दिष्ट्याप्तैर्लब्धसर्वार्थैः कुशल्यास्तेच्युतोऽधुना ॥४०॥

VERSE 40 Meaning: “The Gopis began to speak that the enemy of the Yadu’s clan, Kamsa died along with his brother.” This is very good indeed! We are also happy for our Lord, who is now living happily with His own people, who have now achieved all the goals of their lives.”

श्रीसुबोधिनी : दोषरहितास्त एव भावाः पुरुषार्थसाधका इति सिद्धानेव कीर्तयन्ति। दिष्ट्या अस्मदादिभाग्येन कंसो हतः। अदृष्टस्य कारणत्वं मातुलवधदोषाभावाय, पूर्वं हि ताः ‘अक्रूर आगतः किं वे’ति वाक्ये तं दोषं गृहीतवत्यः, तस्य प्रतिप्रसवोत्र निरूप्यते। यतः अहितः, न स्वस्य नान्येषाम्, अतस्तस्यापि भाग्येन स हतः। किञ्च। सुतरां यदूनां भक्तानामहितः, सानुगो भ्रातृसहितः, अनेन प्रसङ्गान्द्रातृवधः कृत इति निराकृतम्। केवलं हितमेव न करोतीति न, किन्तु अघकृत् पापं सम्पादयति। हितं न करोति पापं च

कारयति येन तेषां परलोकनाशः स्यात्। तस्मादेतादृशो हन्तव्य एव। किञ्च।
 आप्तैर्बन्धुभिः पुनर्भगवत्कृपया लब्धोर्थः सर्वोपि पुरुषार्थो यैः। यत्र
 कालातिक्रमोपि स्वतः सिद्धः, अनेन तेषामहितं दूरीकृत्य हितं च सम्पाद्य
 अग्रे तदनुवृत्त्यर्थमधुना कुशली किमास्ते, केवलमयमनुवादः, यतः सोच्युतः
 न तस्य काचिदन्या संभावनास्ति ॥४०॥ एवं माहात्म्यज्ञानं सर्वोपकारकत्वं
 च भगवतो निरूपितम्। ततः पुरस्त्रीषु मात्सर्याभावज्ञापनार्थमाहुः कच्चिद्गदाग्रज
 इति।

SRI SUBODHINI: Those ideas or attitudes, which are “blemish-free”, usually enables one to achieve one’s goals in life. Now the Gopis are singing those achieved goals. “We are very happy that Kamsa is dead. He was killed by his own fate only, and due to this our Lord does not have on His hands the blame of having killed His own uncle!

When Uddhava had come initially to them, the Gopis had commented, at that time, as to whether Akrura has come again? This type of “blemish” was still in the Gopis, which is explained here. Kamsa was not their enemy — but he was an inveterate enemy of the Yadavas. But as his brother was also an enemy, both of them were killed, as these brothers were great sinners and their actions were never beneficial to Kamsa. They, in fact, made Kamsa commit all types of sins. Hence, Kamsa was deprived of the sojourn to the other world, and became deserving to be killed. With the grace of our Lord, everyone got back all their possessions after the death of Kamsa (i.e. relatives and friends of our Lord). The Gopis say, “Oh Lord! You are now staying at Mathura happily with your relatives, after ensuring their welfare, and also with a view to ensure that their “welfare” in the future also is fully secured. This is indeed a joyful tiding! Please accept our

greetings and best wishes! “This is told by the Gopis only as a repetition, as our Lord will never get any decline at any time as He is “ACHYUTA” (He who has no decline in His power, status etc.), through which nothing untoward can ever happen to Him.

In this way, the knowledge of our Lord’s glory (MAHĀTMYAM) and His nature of helping and blessing everyone have been described. In the next verse, the Gopis exhibit their “non-jealous and non-envious” nature.

कच्चिद्गदाग्रजः सौम्य करोति पुरयोषिताम् ।

प्रीतिं नः स्निग्धसत्रीडहासोदारेक्षणार्चितः ॥४१॥

VERSE 41 Meaning: “Oh! Uddhava of amiable disposition! The beloved Lord, who is the elder brother of Gada, has been worshipped by us, through our kind and loving gaze, mixed with a sweet smile, our love and bashfulness. Is He pleased with the women of Mathura?

श्रीसुबोधिनी : गदाग्रजत्वेन वंशजननसामर्थ्यमुक्तम्। अस्मिन् गते मथुरायां रोहिण्यां गदो जातः, अनेन भगवतः प्रद्युम्नरूपता निरूपिता। अत एव स्त्रीणां सर्वकामनापूरक इति पुरयोषितां प्रीतिं कच्चित्करोतीति प्रश्नः सङ्गच्छते। सौम्येति सम्बोधनं तथा सति दोषदृष्ट्यभावाय। ननु ता धाष्टर्येन कथं प्रपन्न भविष्यन्तीत्याशङ्क्याहुः न स्निग्धसत्रीडहासोदारेक्षणार्चित इति। लोकः पूजितपूजक इति प्रथमतोस्माभिः स्निग्धादिभावैरर्चितः, अनेनास्माभिः पूजित एव न तु भगवानुपभुक्त इति कामाभावः सूचितः। अनेन साभ्यासोपि निरूपितः। कुत्सितेपि रसे कदाचित्पुरुषः प्रवर्तत इति भगवतोप्यस्मासु प्रवृत्तिः, इतः उत्तमाः पुरस्त्रियः, तत्रापि न स्वतः प्रवृत्तिः किन्तु तदिच्छयेति ज्ञापयितुं तासां प्रीतिं करोतीति प्रश्नः। ब्रह्मानन्दरूपस्य स्थानान्दोत्यधम इति निवृत्तिरपि संभवत्याग्रहे सति प्रवृत्तिरपि संभवतीति, आदौ धाष्टर्य-सिद्ध्यर्थं स्निग्धा भगवति दृष्टिः, तत उदारा भगवद्धर्मप्राप्तिसूचिका, भगवतोपि सौख्यदायिनी शब्दव्यवहितापि सर्वेषां सर्वपुरुषार्थदायिनी च। मध्ये हासः

स्वपुरुषार्थसूचकः, तस्यापि प्रथमप्रवृत्तौ पश्चात् कृतार्थतेति ज्ञापयितुं ब्रीडाप्युक्ता।
एवविधैरीक्षणैरर्चितः, प्रथमतः स्नेहेन परिग्रहः, ततः भगवति प्रसन्ने प्रथमप्रवृत्त्या
ब्रीडा, ततो निर्भरणानन्देन हासः, ततः सर्वमेव कलां प्रयच्छतीति उदार
भवति ॥४१॥ ननु निर्लेपो भगवान् किमित्येवं करिष्यतीति
आशङ्क्याभिप्रायमाहुः। कथमिति।

SRI SUBODHINI: By calling our Lord as “the elder brother of Gada”, it has been said, that the Lord has great capacity to further His family lineage! When the Lord had come to Mathura, mother Rohini gave birth to a son called “Gada”. From this, our inference is that, our Lord is present in Mathura, in His Divine form of “Pradhyumna”. Due to this only, He is the fulfiller of all the types of desires of women there. That is why, the Gopis have asked this question regarding our Lord’s relationship with the women of Mathura!

By addressing Uddhava as “Soumya” (of a sweet and quiet disposition), the Gopis removed the doubt, as to whether they still nurtured “jealousy and envy” for the women of Mathura! They say, “We have only asked this question out of our Love (and not jealousy or envy). How can the women come to our Lord without bashfulness? They themselves answer this by telling that, they have worshipped the Lord, through their loving, generous, kind and “full of bashfulness” eyes, coupled with a sweet smile on their face!” We have worshipped Him with our loving heart and our Bhāva or attitude of deep attachment”. Here the Gopis have used the word of “worship” (Poojan) – through this they have shown, that the factor of “desire” is absent in them. They also told that our Lord has the practice of being loving to womenfolk. Now our Lord is being served by very qualified and “best women, at Mathura”! But our Lord will not be attached to them

by Himself; He always responds, only when someone expresses a "desire" for Him. Due to this reason, the Gopis are asking this question, as to whether the Lord has any love for them? There is also another reason for asking this question. **THE BLISS OF BRAHMAN (Brahmaaananda) IS THE HIGHEST AND IN COMPARISON TO THIS BLISS, THE PLEASURE FROM A WOMAN IS VERY LOW INDEED!**

But the Gopis were interested to hear, as to whether the Lord was happy with them! The Gopis had at the first instance the gaze of bashfulness, coupled with love, so that they can give up their bashfulness. This "gaze" gave a lot of bliss to our Lord, and His Divine nature of being "noble and generous" came into the Gopis. The Gopis, with this generous (and blessed by our Lord) gaze expressed, through their sweet smile, their desire or aim to the Lord. After the Lord bestowed the bliss of His Divine self, the Gopis got back their bashfulness, and this indicates the "fulfillment" of their desires or goals. In this way of "loving gaze", the Gopis had worshipped our Lord. The Gopis made our Lord get attracted to them, through their loving gaze only. In other words, our Lord gets attracted first through the love of His devotee. Then, when our Lord becomes happy and joyful, then He responds with His love. At this time, the Lord bestows His blissful Divine self to His devotee. He is so generous that He gives away, to His devotee all His "Kala" or parts! That is why, these Leelas are hailed as "Udara" (due to the generosity of our Lord) and this also proved that the Lord is noble and generous!

Our Lord is always unattached. Then how come He enacts these types of Divine Leelas? This type of doubt is expressed by one of the Gopi, in the next verse.

कथं रतिविशेषज्ञः प्रियश्च वरयोषिताम् ।

नानुबध्येत तद्वाक्यैर्विभ्रमैश्चानुभावितः ॥४२॥

VERSE 42 Meaning: “Our Lord is very proficient with the knowledge of the difference of love (Rati), which is the pleasing factor among women of high caliber and who are highly cultured and noble. How can our Lord not increase His love for these “best” women, at Mathura, being made happy with their words and beautiful demeanor?”

श्रीसुबोधिनी : स हि सर्वरतिविशेषान् जानाति, नागरको बन्धो नागरीष्वेव भवति, अन्यथेदं ज्ञानं व्यर्थं स्यात्। कदाचितदेतदवश्यं प्रकटनीयम्, स्वकीयासु तु न भवत्येव। किञ्च। उत्तमस्त्रीणां स प्रियः प्रीतिविषयः, अन्यथोत्तमत्वमेव न स्यात्, अतस्तासां जन्मसाफल्याय स्वस्य ज्ञानसाफल्याय च कथं तद्रसाभिनिविष्टो न भवेदित्याहुः नानुबध्येतेति। अनुबन्धो नाम निरन्तरं वर्द्धमाना प्रीतिः, यथा रेतोमात्रेण न प्रीतिर्नाप्युप्तेनाप्यल्पवृद्धेनापि जातमात्र अङ्कुरे यथा सर्वगुणसंपन्ने पुत्रे भवति, अयमनुबन्धः, अतः कथं निरन्तरं वर्द्धमानया प्रीत्या नानुबध्येत। ननु तथापि पोषकाभावान् मूर्खे पुत्र इव नानुबन्ध स्यात्। तत्राह तद्वाक्यैरिति, तासां वाक्यानि विभ्रमाश्च, मनोनुरञ्जनं चकारार्थः। एव कायवाङ्मनसामुत्तमधर्मैरनुभावितः अनुभवपर्यन्तं नीतः, भावकद्रव्यैरेव वा भावितः, अनुभवयुक्तो वा कारितः, अभिनिविष्टो हि रसः स्वानुभावं जनयति। वाक्यादीनि चोद्दीपकानि। अतो भगवान् प्रकारद्वयेनापि विभक्तवीर्य आविर्भूतः सम्यग्भावित इति गोपिकानां दोषाभावपूर्विका सर्वगुणसिद्धिर्निरूपिता ॥४२॥ भगवानिदानीमुपदेशेन गुरुर्जातः, अस्माभिस्तु पूर्ववासनया पूर्वावस्थोवश्यं स्मर्तव्यः, तथा सति भगवता चेत्स भावः त्यज्यते, तदा अस्माकमपराधो भवतीति भगवतः तस्या अवस्थायाः स्मरणं पृच्छन्ति अपि स्मरतीति।

SRI SUBODHINI: Our Lord is fully in the know of the different kinds of “love” (Rati). The women of the city are more sophisticated, due the prevailing practices of the

city. Our Lord is loved by these women. Our Lord is so very compassionate, that He makes these women also happy, in the way, they are desirous of — although the Lord is absolutely unattached! The reason for this, is that our Lord is proficient in this art of “love” also, and the women of Mathura were very much attached to Him!; their mutual love or PRITI increased everyday, as their relations became constant. Why does this attraction happen? The Gopi says, that the words and the beautiful demeanor of these women of Mathura were such, that the Lord was made happy by them, through their body, words and mind; or they have enraptured our Lord, through their loving Bhāva or attitude!

When the Lord’s “Rasa” or Bliss enters into a devotee, then it will show it’s glory by way of increasing one’s love and devotion to our Lord. Our Lord has taken this most beautiful form of Lord Krishna, with His full knowledge about the Divine factor of true “love”, He, on His own, gave the bliss of His Divine self to the Gopis and the women of Mathura, who loved Him intensely. He caused, the Gopis to attain the Divine qualities and virtues which are “blemish-free” (NIRDOSHA) in this way.

“Our Lord, as He has given us instructions, has become our GURU (teacher). We have to, now, remember, through our previous attitude, (nature) His previous status. By doing like this, if our Lord gives up this attitude (the earlier), then we will not have any blame at all. Has the Lord the remembrance of His previous self (at Vraja)? — the Gopi asks this question, through the next verse.

अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित् ।
गोष्ठीमध्ये पुरस्त्रीणां ग्राम्याः स्वैरकथान्तरे ॥४३॥

VERSE 43 Meaning: “Oh Sadhu-like Uddhavaji! Oh Lord Govinda! Busy as our Lord is, conversing with the women of the city, in His own free and independent manner, does He, at any time, remember us also, the women of the villages?”

श्रीसुबोधिनी : संभावनया प्रश्नः। ननु स्मरणाभावे कथं उपदेशार्थं प्रेषणमिति चेत्तत्राहुः **पुरस्त्रीणां गोष्ठीमध्य** इति। न तु शास्त्रार्थज्ञानभावनादशायाम्। नन्वेवमुपदेष्टा स्मरिष्यतीति का सभावना, तत्राह **गोविन्द** इति। स ह्यस्माकमिन्द्रः, इन्द्रत्वायैव चास्मदुपयोगं कृतवान्। **किञ्च**। अनुभूतत्वात्तादृशपदार्थानुभवे सदृशादयः संस्कारबोधका इति कदाचित्स्मरणं भवेत्तदाहुः **प्रस्तुते क्वचिदिति**। तदा हि भगवान् स्वाभिलषितावस्थः सत्यसङ्कल्पश्च, ततस्तामप्यवस्थां सम्पादयेत्। **किञ्च**। व्यावर्तकत्वेनास्मत्स्मरणा-मावश्यकमित्याहुः। **ग्राम्या** इति। कथमेवमन्यथाबन्धं करोषि गोपिकेवेति। **स्वैरकथायाः स्वेच्छाकथायाः अन्तरे मध्ये**। नन्वेतदहं कथं जाने तत्राहुः **साधो** इति। सर्वोपकारी च भगवान्, अतो गुह्यमपि वक्तव्यमिति भावः। ॥४३॥ विशेषतो लीलामपि पूर्ववत् स्मरतीति पृच्छन्ति ताः **किं निशाः स्मरतीति**।

SRI SUBODHINI: This question is asked through imagination/or presumption! If the Lord did not have the remembrance of the Gopis, how come He has now sent Uddhava, with His message? The Gopis say in reply to this, “When He decided to teach us the meaning of the scriptures, at that time, He would have remembered us and that is why you have been sent here, with a view to instruct us! But our question is, “Does He remember us, the village women, when He converses with the ladies of Mathura, who are clever?”

If Uddhava was to say, that He who gives you such an intimate instruction, He must be definitely remembering you; how can you say that the Lord does not remember

you all? Answering this, the Gopi says that the Lord is "Govinda" i.e. "He is our Indra". Because He was our own "Indra" that He used and enjoyed us. [Prakash: Through this, the Gopis showed that they had no desire (Kama). "As the Lord enjoyed the Rasa or relish of "union" (SAMYOGA) with us, does He also enjoy the same at Mathura? Usually the previous "unions" are also remembered, when one is having "Samyoga" with another! At least, in this way, does the Lord remember us at any time? When He was at Vraja, our Lord had His own desires, was fully truthful and now. He can originate the same Bhāva or attitude at Mathura also. He is bound to remember us, when He is with the women of Mathura. Why? Because we belong to the villages. The desires of the ladies of Mathura are different from our's. At least this factor would have made our Lord, remember us! Just like one gets attachment to a charity properly done, or a son, who is full of all auspicious qualities, and this love only gets more and more; in the same way, due to the constant companionship of these very well cultured women, who are loving also, and whose words and demeanor are very attractive, our Lord is bound to become happy with them. When He, out of His own desire tells His Divine Leelas of Vraja, at that time, does He remember us also? If Uddhava were to say, "How can I know this inner secret mind of our Lord? answering this, the Gopi says, "Oh Sadhu! You are a saint". Our Lord always does good only to everyone. Hence, even the "secrets" will be told only to His own beloved devotee, who is without any "Vikaar" (blemish), and who is also a saintly person. Hence you are bound to have the knowledge about this! (i.e. the Lord is remembering us?). That is why we are asking you only."

Like before, the Gopi asks again, "Is He remember-

ing the Divine Leelas enacted by Him? This is asked for through the next verse.

ताः किं निशाः स्मरति यासु तदा प्रियाभि-

वृन्दावने कुमुदकुन्दशशाङ्कर्म्ये।

रेमे क्वणच्चरणनूपुररासगोष्ठ्या-

मस्माभिरीडितमनोज्ञकथः कदाचित् ॥४४॥

VERSE 44 Meaning: "In Brindavanam, beautified by the Kumud, Kunda flowers and the brilliant moonlight, our Lord had enacted His Divine Leelas with us, in those nights, in the Rāsa Mandali (the "Rasa" dance), with the anklets making rhythmic sounds. At that time, we had done His "praise", in a bewitching and enrapturing way. Is He at least remembering these nights, sometimes?"

श्रीसुबोधिनी : तादृशधर्मविशिष्टाश्चेद् वयं स्मृताः तदा भगवत्परितोषणे गुरुदक्षिणायामपि न किञ्चिद्देयं स्यात्, ताः पूर्वा वरदत्ता 'मयेमा रंस्यथ क्षपा' इति, स्वदत्तान् हि स्मरति सर्वोपि। किं कालस्मरणेनेत्याशङ्क्य तद्गतं विशेषमाहुः यास्विति। यासु तदा रेमे। न तुसाम्प्रतम्। कालदेशयोर्विद्यमानत्वेपि रमणाभावात् पुनः पुनः स्मरणम्। तदा वा वयं प्रियाः अधुना तु शिष्याः। वृन्दावन इति। स्वच्छन्दलीलास्थानमुक्तम्, नैव लीला नगरेषु संभवति। कुमुदैःकुन्दैः शशाङ्केन च रम्ये, क्वचिद्दोषोप्यन्यत्र गुणः, यद्यपि शशाङ्कस्तथापि कामे उद्बोधकः। कुमुदमपि रात्रिविकासि। चन्द्रः ससामग्रीकः तत्र रतिवर्द्धनोस्तीति ज्ञापयितुमेवं प्रक्रिया निरूपिता। कुन्दाः सर्वकालीनपुष्पाणि। रात्रिविशेषपुष्पाणि साधारणानि, तेषां विकासहेतुश्च यत्र रतिवर्द्धनः, तत्रापि रसोत्पत्त्यर्थं क्वणच्चरणनूपुराणां स्त्रीणां यो रासः तत्सभायामस्माभिः सर्वाभिरेवेडिता मनोज्ञा कथा यस्य। कदाचिदिति तस्या अवस्थाया दुर्लभत्वम्, यदीदानीमपि भवेन् मनोज्ञकथया ईडितो भवेत्। ततो लौकिकमपि कुर्यात्। अस्माभिरिति प्रमाणमुक्तम्। क्वणन्ति चरणेषु नूपुराणीति भगवदालम्बनादिभावःसूचितः। यतोस्माननर्तयत् ततो नृत्यगीतादिना समाराधितो

भगवान्, तच्चेत्स्मरिष्यति तदा साधनरहिता अपि कृतार्था भविष्यामः, दोषनिवृत्तावेव तात्पर्यमिति भगवतोपि मनोनिग्रहो नाभिप्रेतः ॥४४॥ उपदेशेन वयं तथा भविष्याम एव, तथापि पूर्ववत् पुनः किं कृपां करिष्यतीत्यभिप्रायेणाहुरप्येष्टीति।

SRI SUBODHINI: “If He were to remember those beautiful nights in which the Lord had enacted His Divine Leelas with us, then we can understand that the Lord is pleased with us. Now He has become our Guruji, giving us instructions, through Uddhava. In lieu of this “teaching”, there is no “fees” (DAKSHINA) payable. He had blessed us with those nights as a “boon” to us. There is the time and place, at Vraja, which are same, but the “Divine Leela” is not there!. That is why, we are remembering Him again and again. At that time, we were His “beloveds” — now we are His disciples! On which nights, the Lord had enacted His Divine Leelas with us, the place of Brindavan, was indeed very appropriate, in which, with unlimited freedom our Lord could enact His Divine Leelas, as there was no one to prevent this!

“In the same way, our Lord’s Divine Leelas cannot be enacted in the cities (Mathura). Why was this Holy Brindavan, the place chosen by our Lord, to enact His Divine Leelas? “The Gopi is describing the “GUNA” and glory of Sri Brindavanam. This Brindavan forest was beautified by the Kumuda and Kunda flowers, and through brilliant moonlight! A “blemish” which one sees in one place may be seen as a “virtue” in another place! (KWACHIT DOSHOPI ANYATHRA GUNAHA). The “moon” is having the “blemish”, but in Brindavanam, he aided in the rise of “desire” in their minds for our Lord, and hence, the “blemish laden” moon is hailed, as very appropriately, GUNAVAAN (full of good features). The

“Kumud” flower blossoms only during the night. The moon encourages the desire for our Lord, with all the ingredients required for the same. The Kunda flower blossoms at all times. It is the moon, which makes them “blossom”. During these nights the “Rāsa” dance was enacted, with the soft rhythmic anklets making the noise, and the Gopis sang the glorious Divine Leelas of our Lord”. The Gopi is asking now, “Does the Lord, at least accidentally remember those nights?” Such occasions are very rare indeed! If these Divine Leelas are to be enacted by the Lord now, then even now, we will sing His glorious Divine Leelas and stories. Afterwards we will enact the “worldly” acts also.” “In other words, the Gopis desire, that the Lord enact His “outside” Divine Leelas with them only”. By telling like this, we are also providing the proof also. Our Lord is making the sweet rhythmic sounds of the “anklets” (NOOPUR), which denotes, that the Lord is full of bliss. The beloved Lord made us dance, and we have worshipped our beloved, through dancing and singing of songs. If the Lord is to remember this, we shall feel fulfilled in our lives, although we are without any spiritual Sādhana. “We are speaking like this only to denote that our “blemish” have all been removed. We do not want our Lord’s mind to be hurt in any way.”

अप्येष्यतीह दाशार्हस्तप्ताः स्वकृतया शुचा ।

सञ्जीवयन् तु नो गात्रैर्यथेन्द्रो वनमम्बुदैः ॥४५॥

VERSE 45 Meaning: “Like Indra revives the forest through the rains, in the same way, will the Lord come to Vraja, to mitigate the sorrow created by Him only, through the touch etc. of His Divine self and make us live again?”

श्रीसुबोधिनी : अन्यथा ‘नो चेद्वयं’ इति वाक्यं श्रुत्वा किमिति

भोगमङ्गीकृतवान्। तस्मादुत्कटं कामं दूरीकृत्य कोमले जाते पश्चादुपदेशफलं भविष्यतीति पुनः पूर्ववदाकाङ्क्षा। तत्र गमने तु सुखं न भविष्यतीति ज्ञातम्, स्वच्छन्दाभावात्। नन्वीश्वरः कथमायास्यतीति चेत्तत्राहुः दाशार्ह इति। दाशानामर्हः योग्यः, यो हि दयालुः सुतरां परदुःखाभिनविष्टः। एवं तापहारकभगवद्धर्मान् निरूप्य स्वतापमाहुः। तप्ता इति। आध्यात्मिकादितापव्यावृत्त्यर्थं ज्ञानोपदेश एव क्रियत इति चेत्तत्राहुः स्वकृतया शुचा इति। अयं शोको भगवतैव सम्पादितः स्वनिर्गमनात्। शुचा च द्रवमाणा जाता इति साम्प्रतं शूद्रा एव कथमुपदेशयोग्या इति भावः। तस्माच्छोके गत एवाधिकारः। किञ्च। जीवने हि जाते पश्चात्सर्वमेवैतत्, सकाममरणे तु न मुक्तिः, अत इदानीं जीवनं यथा भवति तथा गात्रैः मुखारविन्दादिभिः नोस्मान् सञ्जीवयन् किमायास्यति। तुशब्दो ज्ञानपक्षं वारयति। ननु विशेषतो भगवत एवंकरणे को हेतुरिति चेत्तत्राह। यथेन्द्र इति। साधारणमेव वनं खाण्डववनं वा, न हि पर्जन्यादन्यः दावानलं शामयति। गृहदाहादयस्तु जलान्तरेणापि शाम्यन्ति, तस्मात् क्लिष्टानां तापनाशश्चेदादौ भवेत् पश्चाद् ज्ञानं प्रवर्ततामिति समग्रे मनोरथः ॥४५॥ संभावनयैतदुक्त्वा युक्त्या निषेधमाहुः कस्मादिति।

SRI SUBODHINI: The sound of anklets in the feet denotes, that after conferring the bliss of His Divine self, when we get our desires fulfilled, then only, the effect of this “instruction” will be there. By telling like this, the Gopis have once again expressed their desire. “After going to Mathura, we will not get any happiness. We have understood like this, due to the reason, that Mathura city lacks freedom (so that we can do, what we want, at our will). “If you don’t go to Mathura, how can the Lord come to you?” Answering this, the Gopi says that, “the Lord is Vishnu. He is the protector and sustainer of this universe, He is very compassionate. He always gives His attention to the sorrow of others and also removes them.” In this way they extolled the Divine nature of our Lord, which removes the sorrow of His devotees. Now they are

expressing their suffering. "We are TAPTAHA" – full of suffering with sorrow. Our Lord has indeed given this message of spiritual instructions, with a view to mitigate this sorrow only. But this is also not right, as we do not have the "spiritual" sorrow. Our suffering is due to the Lord forsaking us, and going away to Mathura. We are really interested to get rid of the sorrow, but we have become so much forelorn and distressed with this sorrow. As we are of the lowest category viz. the "Sudras", we also are not deserving to get this instruction (Upadesa). Hence, after the destruction of our sorrow only, we will deserve to accept this "instruction" from the Lord; hence "please tell us this "instruction" at that time!" When we have the "Prāṇa" in our bodies only, we can fulfill all these requirements. If our "desire" does not get fulfilled, and if we die with this "desire" in our minds, when, we will not get "liberation". Will the Lord come to make us alive again, through His lotus like face and His beautiful form?" The word "Tu" (but) used here denotes that the Gopis told, that there is no necessity for this instruction on "spiritual wisdom" (Jnana) for them at all". If Uddhava was to tell them, "the Lord will do whatever you say! Is there any reason or effort for this? Answering this, the Gopi says, "whenever a house is on fire, then one can put off this fire, through pouring water over the fire; but when the forest fire comes in a forest, this huge fire can be put off only by Lord Indra, through his "rains". Indra also, out of his compassion only showers the rains, and then the fire gets extinguished!" Hence, the mitigation of our sorrow will take place only when our Lord comes to Vraja to see us. There is no other way! Hence all of us have a common desire that, at first, let us have this

suffering ended and afterwards we will attain “Jnana” through these instructions!]

By assumption or through imagination, the Gopis said that the Lord will come and the reason for this is given in the next verse.

कस्मात्कृष्ण इहायाति प्राप्तराज्यो हताहितः ।

नरेन्द्रकन्या उद्वाह्य प्रीतः सर्वसुहृद्गतः ॥४६॥

VERSE 46 Meaning: “He has got the kingdom; has conquered His enemies; He has now got all His types of His relatives and friends with Him; He has married several princesses also; why will Shri Krishna, who is now very happy, after fulfilling all these tasks successfully, come here to Vraja?”

श्रीसुबोधिनी : कस्मात्कृष्ण इहायास्यतीत्यर्थः। वर्तमानप्रयोगेनैतज्ज्ञापयन्ति। यद्वागच्छेत्, इदानीमेवागच्छेत्, द्वयमपि कृत्वा गच्छेत्, विलम्बे प्रयोजनाभावात्। ननु साम्प्रतं नागर्यः स्त्रियो भक्ता इति तासां समाधानानन्तरमायास्यतीति चेत् तत्राहुः प्राप्तराज्य इति। उत्तरोत्तरमागमने प्रतिबन्धा एव भविष्यन्तीति। आदौ राज्यमेव, ततो मारणीयाः शत्रवः, ततो दिग्विजये नरेन्द्रकन्यानामुद्वाहः। ततस्तासु प्रीतिः। ततः सर्वसुहृद्गतः पुत्रपौत्रादिभिः परिवृतः, ततः सर्वानुरोधयुक्तः कथमायास्यतीति भावः ॥४६॥

ननु यथा ते अनुरोध्याः तथा यूयमपीति ततः समायास्यतीति चेत्तत्राहुः किमस्माभिरिति।

SRI SUBODHINI: “Why will Krishna now come to Vraja? Here, He has got two main works to do, He will come only, if He wants to complete these two tasks. (1) He should fulfill our desires and make us peaceful. (2) Give us instructions (Upadesa). After completing both the tasks, He can go back to Mathura. Why does He delay in completing these two tasks? If Shri Krishna were to say,

that it is not right for Him to forsake the women of Mathura, who have just begun to love Him and the Gopis should let Him persuade them to be happy (i.e. make them peaceful), and then only come to Vraja! Answering this, the Gopis say that, even if this difficulty is crossed, another problem may raise it's head! Why? The Lord has got the kingdom. There will be several duties to be performed, on this score, which will prevent Him from coming to Vraja. Moreover, there are several enemies for a king. He has to destroy them, and in this way, He will be continuously prevented from coming to Vraja. On the defeat of the enemy kings, the Lord will be marrying their daughters also. Then, He will get love for these wives; He will also get sons and grandsons, through which, He will be immersed in the "Rasa" or Bliss of family life. Even if He tries to come to Vraja, at this stage, they will not permit Him to come here. At this type of predicament, how will He be able to come to visit us?

"You all are always eager to respect our Lord's words. In the same way, accepting your words, the Lord will visit Vraja." If Uddhava was to say like this, the Gopis reply through the next verse.

किमस्माभिर्वनौकोभिरन्याभिर्वा महात्मनः ।

श्रीपतेराप्तकामस्य क्रियेतार्थः कृतात्मनः ॥४७॥

VERSE 47 Meaning: "The Lord, who is the consort of Goddess Laxmiji, He,, who has no desires (as all His desires are always at the stage of having been fulfilled), He, who has drawn all the minds to Himself and a Mahatma (a great soul) has no use or purpose from us, the women of Vraja forest, or for any other women! Hence why will He come?

श्रीसुबोधिनी : अस्मत्तापो वा आगमने हेतुः भगवदपेक्षा वा। आद्ये इदानीमेवागच्छेत्। नन्विदानीं महत्कार्यमस्तीति चेत्तत्राहुः अन्याभिर्वेति। स्वोपकारात्कार्यवश्यकत्वं नत्वन्योपकारात्, तथा सति वयमेवावश्यकाः, स्वार्थे तु किमस्माभिरन्याभिर्वा, स्वस्य सर्वथा अप्रयोजकत्वमाहुः वनौकोभिरिति। वनचर्यो वयम्। अनेन वानरतुल्यत्वात् सर्वधर्मबहिष्कारः सूचितः। अस्तु वा धर्मवत्त्वं तथापि भगवतो न कोप्युपकार इत्याह अन्याभिर्वेति। वेत्यनादरे। सर्वत्र हेतुर्महात्मन इति। स हि महानेव। न हि महतो न्यापेक्षा, तत्राप्यात्मनः। स हि सर्वान् स्वत एव व्याप्नोति। महानुभावस्य वा, इत्यलौकिक उपाय उक्तः। लौकिकमाह श्रीपतेरिति। स हि लक्ष्मीपतिः, सर्वापेक्षापूरिका हि सा सेवकानामपि, किमुत स्वाभिनः। किञ्च। आप्तकामस्येति। आप्ताः स्वत एव कामा येन। अन्येषामपि कामानां फलदाता स्वयं कथं पूर्णकामो न भवेत्। अतोऽस्मदादिभिः को वा अर्थः क्रियेत। किञ्च। कृतात्मन इति। कृताः स्वार्थमात्मानो येन। सर्वे हि क्रीडार्थमेव तेन जनिताः, वशीकृतचित्ता इति एके ॥४७॥ तद्वैवं सति किं कर्तव्यमित्याशङ्क्य कञ्चिदुपायं परिकल्प्य दूषयन्ति परं सौख्यमिति।

SRI SUBODHINI: "There are two reasons for our Lord to come to Vraja. Firstly we are suffering; hence the Lord has to come (as He only can mitigate our suffering) and remove our suffering. Secondly, if He "desires" our companionship, He can always come and visit us! If the first cause is our suffering, and the Lord regards this as important, then let Him come and mitigate our suffering." Uddhava may say, "For your sake, He is prepared to come to Vraja, but the Lord has very big tasks to be performed at Mathura". Replying to this, the Gopis say, "By helping us, the Lord will get all His tasks fulfilled. Perhaps the Lord has to attend to other works. But in comparison to the mitigation of our sorrow, the other tasks, although necessary to be performed, are not that important. Why? We are suffering very badly! But if the Lord wants to

attend to His own works only, then it does not help us or anyone else. At any rate, we have no use for the Lord, as we are living in the forest like monkeys, and are ignorant of the science of "Rasa" or Bliss!" The Gopis said like this, as they were really suffering so much and got this "low" attitude about themselves!

Afterwards, the Gopi says, with disrespectful demeanor, "Even if it is a righteous cause, the Lord will not have any use for this. Hence nothing else also will be useful to Him. hence why He will come to Vraja? There is one more reason for the Lord's not coming, as He is exalted and big (king)! The "big" people do not need, usually, anyone else. Moreover the Lord is present everywhere, having enveloped the entire universe; hence He does not need our "Ātma" (Divine self) also. He is also of great prowess and valour. The Gopis have told like this, which is a "supernatural" factor. Now the Gopi is telling from the worldly (LOUKIK) point of view. "He is the consort of Goddess Laxmi, who fulfills even the desires of the Lord's servants (devotees). That she will definitely fulfill the desires and needs of the Lord Himself — there is no doubt on this at all! Especially those, who fulfill the desires of another by giving them beneficial results, will always be self-fulfilled and without any desires. When the Lord is fully satisfied (i.e. having no desires), then, what does He need from us and how can we be of any use to Him? Nothing at all. In fact, the most special aspect of our Lord is that, He has created all these "Ātmas" (entities) only for the purpose of His play (Leela). Some pundits give for the words, "Having got fulfilled" (KRITĀTMAHA), the meaning that "The Lord has taken control of all the inner-minds (Chittam) of everyone."

If this is the actual situation, what is to be done now? After thinking about a way, the Gopi immediately condemns this way, which she had thought of, through the next verse.

परं सौख्यं हि नैराश्यं स्वैरिण्यप्याह पिङ्गला ।

तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥४८॥

VERSE 48 Meaning: “The prostitute Pingala, who was leading a life of her own desires, has told that, “renunciation of one’s desires is the real happiness”. We know that this is right. But our “desire” (love) for our Lord Shri Krishna, never leaves us, through any method or way.” (although we have tried very much)

श्रीसुबोधिनी : आशा हि सर्वेषां दुःखहेतुः, सा त्यक्तव्येति साधनम्, ‘प्रजापत आशया वै श्राम्यसीति’ श्रुतेः अतो नैराश्यमेव श्रुत्यनुभवसिद्धं साधनम्। तस्य फलाव्यभिचारमाह परं सौख्यमिति स्वभावतोपि परमसुखरूपम्। युक्तश्चायमर्थः। ‘औपस्थ्यजैव्यकार्पण्यात् गृहपालायते नरः’ इति। किञ्च। या हि स्वैरिणी सा मनोविक्षेपसहिता। अन्यथैकत्र प्रतिष्ठिता स्यात्, सापि नैराश्यमङ्गीकृतवतीत्याह स्वैरिणीति। ‘यथा सञ्छिद्य कान्ताशा’मित्यग्रे वक्ष्यति। अनेन आशाया अन्तो नास्तीत्यपि सूचितम्। पिङ्गला नाम वेश्या। इयमपि कथा नारदादिभिः श्रुतार्षज्ञानेन वा ज्ञायते। तज्जानतीनामपि प्रकारतः फलतः उपपत्तितश्च। नोस्माकं सर्वासामेव। तर्हि। कथं न स पक्ष आद्रियत इति चेत्तत्राहुः कृष्णे तथाप्याशा दुरत्ययेति। पिङ्गला हि कृष्णाशया इतराशां त्यक्तवती सर्वस्मात् कृष्णोधिक इति। वयं किमाशया कृष्णाशां त्यक्ष्यामः। उत्कर्षः कृष्ण एव पर्यवसित इति। अवैदिकत्वाद् एतासां आशापूर्त्युपायापरिज्ञानम्, कृष्णाशा ततोपि सिद्धा भवेत् न वेति सन्देहश्च। ‘तमाशाब्रवीद’त्यत्र तथा निर्णीतम् ॥४८॥ नन्वाशापरित्यागे पदार्थविस्मरणं हेतुरस्ति, तस्मिन् कृते आशा निवर्तत इति चेत्तत्राहुः क उत्सहेतेति।

SRI SUBODHINI: The cause of all sorrows is one’s desire only. Giving up “desires” is the way of real

happiness (SUKHAM). Like it is said in the Vedas (Yajurveda Brahmana 3 — 12 — 2) “Oh Prajapati! You are getting tired due to desires.” (PRAJAPATE AASAYA VAI SHRYAMASI) — In other words, “You are becoming unhappy” due to your desires”! The Gopis are the human forms of the Vedas (SRUTIROOPA). Because of this, they have got the knowledge of this Vedic hymns/sayings. They knew very well that for the desires to be fulfilled, they have to do the “Sadhana” (efforts) as per the Vedic rules. But, they had no right to do the Vedic rituals and hence they cannot follow this path. Hence will their desire to attain our Lord Shri Krishna succeed or not? There is a doubt on this. When the Gopis have this Vedic knowledge, there cannot be any ignorance in them at all! Answering this, it is said that when Lord Brahma, who knew all the Vedas, was Himself ignorant, what is the wonder for the Gopis to have ignorance (AJNANA) in them also!.

In fact the Gopis do not have any “ignorance” at all, as they were in the most glorious independent spiritual path of pure devotion to our Lord (BHAKTHI). The Gopi is now telling about the prostitute Pingala, who gave up all her other desires, to have our Lord Shri Krishna’s blessings. Now the Gopi is asking, “For attaining which goal, we have to give up the desire for Shri Krishna? Even then, from the Vedic and personal experience points of view “desirelessness” is the route towards real happiness — as the result of this effort is permanent and does not change! Moreover, the “effort” and “Phalam” (result) are “certain” and by their very nature, they lead to one’s happiness and real welfare. It is said that a person, who is attached to “hating” and “lust” becomes like a “dog” — i.e. He is to be considered, not as a man but a “dog”. A lady who leads an independent life i.e. leads a life of

satisfying men of different kinds/types, she will always be perturbed and agitated in her mind i.e. if she gets attracted exclusively to one person, only then her “agitation” will be ended i.e. she will attain peace. With a view to clarify this fully, the Gopi is giving the example of Pingala, who gave up her desire for a “husband”, and became “desireless”, and thought that having no desire is the route to real happiness. She, by her example, has also indicated to everyone that, there is no end to “desires” at all! We have to end “desire” as “desires” will never get extinguished through their fulfillment. Pingala got the knowledge about the Divine Leelas of our Lord, through the Vedic wisdom of sages like Narada and others. “We understand this well i.e. both the “efforts” and the “results” — but to give up this desire for our Lord Shri Krishna is very difficult indeed! Pingala gave up all her other desires, with a view to have our Lord Shri Krishna’s loving blessings — as our Lord Shri Krishna is the MOST HIGHEST AND BEST! Is there any object/person greater than our Lord Shri Krishna, who is the “best”. If so (i.e. if it is there), then we can give up our “desire” for our Lord Shri Krishna! The highest bliss and Ānanda we have is from our Lord Shri Krishna only and in Him, all our desires get fulfillment. “These Gopis are not Vedic! They are not aware of the ways, prescribed in the Vedas, for the fulfillment of one’s desires. Even if they knew this Vedic path, will their desire for our Shri Krishna get fulfilled or not?”

क उत्सहेत सन्त्यक्तु मुक्तमश्लोकसम्बिदम् ।

अनिच्छतोऽपि यस्य श्रीरङ्गान्न च्यवते क्वचित् ॥४९॥

VERSE 49 Meaning: The main reason for the renunciation of one’s “desires” is the forgetting of the

“object” (person) which caused the “desire”. Only by forgetting the desire for the “object”, ‘desire’ ends/ceases. If this is said, in this way (i.e. to forget the “object” (here our Lord Shri Krishna is to be forgotten), then the Gopi, says as who can dare to do this ‘forgetting’?).

श्रीसुबोधिनी : उत्तमश्लोकस्य भगवतः सम्बिदं स्मरणात्मकं सन्त्यक्तुं कः उत्सहेत। सविच्छेदेन संबन्धो ज्ञानं चोच्यते। उत्तमैः श्लोक्यत एव न तु सम्बन्धमभिप्राप्नुवन्ति। सर्वैरेव श्लोक्यत इति सुलभं भगवत्स्मरणम्। अविगीतत्वाद् बाधरहितम्, विस्मर्तव्यः सम्बन्धो वा दूरीकर्तव्य इति को वा उत्साहमपि कुर्यात्। अशक्यत्वादत्यन्तमीप्सितत्वाच्च। ज्ञानपक्षेशक्यत्वं उत्तमश्लोकपदेनैव साधयित्वा सम्बन्धत्यागेच्छाभावं विद्यमानेऽपि हेतौ न जायत इत्युपपादयन्त्यनिच्छतोपीति। इच्छामात्राभावे कामाभावः सुतरां सिद्धः, तादृशे हि स्त्रियो विरक्ता भवन्ति, तत्रापि स्वतः प्रौढास्तत्रापि पित्रादिगृहे लब्धप्रतिष्ठाः, स्थिता अपि औदासीन्येन तिष्ठति धर्मपरिपालिका इव। भगवाननिच्छन् भवति, तादृशस्याप्यङ्गाद्वक्षःस्थलाच्छीरर्थार्थिभिः सर्वदा सेव्यमानापि कदापि न च्यवते च्युता न भवति ॥४९॥ स्मरणत्यागाशक्यतामुपपादयन्ति। सरिच्छैलेति त्रिभिः ।

SRI SUBODHINI: Who can enthuse and inspire oneself to forget the remembrance of our Lord? Sages like Narada and others, sing His glories, but they do not get the “relationship” with our Lord. everyone sings the “praise” of our Lord, and this type of remembrance through “singing of the virtues and glories of the Lord” is easy for everyone to practice. There is no “blemish” of any type/kind for this Sādhana, nor any difficulty. Due to this, who will show interest to give up their “loving relationship” with our Lord or “forget” Him altogether? Everyone loves to remember our Lord and have a “relationship” with Him! Hence, for AN IDEAL DEVOTEE OF OUR LORD, LEAVING HIS RELATIONSHIP OR FORGETTING HIM IS IMPOSSIBLE.

Even if there is a “reason” for giving up this “relationship” with our Lord, no one dares or likes to give up this “relationship” with our Lord! Our Lord is “UTTAMASLOKA” – the best in honour and goodness! Even “Jnanis” are unable to give up His relationship or remembrance.

The devotee who has no “desire” in him, has no trace of “lust” in him at all, naturally, women keep a safe distance from such a devotee! Like a devoted lady, who is “Dharmik” (righteous) lives in a house! (i.e. in a “detached” way).

Even if the Lord is not “desirous”, Goddess Laxmi never leaves him (and His chest, which is her dwelling place) even for a second! But those, who aspire for “wealth” always worship Goddess Laxmi!

Through the next 3 verses the Gopi speaks of the “impossible” nature of forgetting the “remembrance” about our Lord!

सरिच्छैलवनोदेशा गावो वेणुरवा इमे ।

सङ्कर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥५०॥

VERSE 50 Meaning: “Oh! Lord! (addressing Uddhava) our Lord Shri Krishna accompanied by Shri Balarama, had played in all these rivers, mountains, and the forests, along with the cows, while playing His beautiful flute”!

श्रीसुबोधिनी : स्मारका हि बहवः येष्ववश्यं प्रवृत्तिः। सर्वपरित्यागेऽपि जलार्थमवश्यं गन्तव्यम्, बहिर्निर्गतः उच्चैः स्थितं पश्येदेव, अतो यमुनागोवर्द्धनदर्शनमावश्यकम्। विहारार्थमवश्यं वनोदेशाश्च द्रष्टव्याः। एते त्रयः सत्त्वादिभेदाः। गृहेऽप्यवश्यं द्रष्टव्या गावः, निमीलिताक्षाणामपि इमे वेणुरवाः स्मारकाः, ये इदानीमप्यनुभूयन्ते। अतः स्मारकाः सर्वत्र। किञ्च।

भगवत आचरितान्यपि भगवत्स्मारकाणीत्याह सङ्कर्षणेति। बहिर्वृत्तिनिरोधे पूर्वोक्ता न स्मारकाः। भगवच्चरितानि तु चौर्यादीनि दैत्यादिमारणेन पालनरूपाणि स्वच्छन्दरमणरूपाणि च आचरिता इत्युच्यन्ते। सङ्कर्षणसहायत्वं लीलादौ निर्भयत्वाय। तत्रापि कृष्णेन सदानन्देन अस्मदर्थमेवाविर्भूतेन स्मरणार्थमेव तादृशकर्त्रा। प्रभो इति सम्बोधनं तादृशार्थविस्मरणे कदाचित्तव सामर्थ्यं भवेत् नत्वस्माकमिति ज्ञापितम्। अनेन स्वदृष्टान्तेन भवतीभिरपि सुखेन स्थातव्यमिति पक्षो निवारितः, अत एव त्वं स्वस्थो वर्तसे, न वयम्। ॥५०॥ एवं स्मारकान्निरूप्य तैः क्रियमाणस्मरणस्य बलिष्ठतामाहुः पुनः पुनः स्मारयन्तीति।

SRI SUBODHINI: Why is it impossible to give up the "remembrance" of our Lord? The Gopi says that, "there are so many objects in Vraja, which make us remember our Lord Shri Krishna, at all times". Gopis have to bring water from Yamuna river. When the Gopi gets out, right before her, she sees the peak of the Govardhana mountain and the flowing Yamuna river! When she moves about in the forests of Vraja, for relaxation, she will certainly remember our Lord Shri Krishna. Even if she tries to forget Him, all these external "objects/places" will make her, forcibly, to remember our Lord!

At home, the Gopi has to see the cows. If she closes her eyes (i.e. not to see anything connected with our Lord at Vraja), she certainly hears the sweet tones of our Lord playing His flute so very beautifully. In fact, the Gopis are still enjoying this flute playing! Hence, at all places, there are "objects" making them remember our Lord. Moreover, they have in their own "memory" all the facets/aspects/details of our Lord's various Divine Leelas enacted in Vraja! Their remembrance of these Divine Leelas is very fresh and comprehensive! Even if they stop the

“thought” process which go out to see, hear, touch etc. all the “objects/places” connected with our Lord (so as to forget Him, somehow), so that, they do not remember any of the “outside” objects/places, connected with our Lord, but the Lord’s Divine Leelas like ‘stealing of butter’, killing of demons and His independent and free playing of games in Vraja — all these Divine Leelas and stories, which have fully occupied their inner-minds completely — all these will make them remember our Lord instantly!

The Lord had allowed the participation of Shri Balarama, in the enactment of His Leelas, for the sake of freedom from fear, and the Gopis say that, “The Lord has manifested Himself in Shri Balarama, for our sake only. Our Lord Shri Krishna, who is “Sadaananda” (of the eternal Divine blissful nature) has enacted all these Divine Leelas for our sake only! — So that we can love and always remember Him! How can we ever forget, such a great beloved and exalted Lord and His Divine Leelas? Perhaps you may be the “Master” (Prabhu) of “forgetting” Him and His Divine Leelas! But we cannot forget Him or His Leelas, as we are incapable of this! By telling like this, the Gopi says that, perhaps Uddhava can be happy and peaceful — but they, the Gopis can never be happy, without the Lord!

In this way, after describing the objects/places which make them remember our Lord always, they now reiterate the fact, that the Lord’s remembrance is very powerful (i.e. no one can remain without His remembrance).

पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत ।

श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः ॥५१॥

VERSE 51 Meaning: “All these make us remember, again and again, the son of Nandagopa! On having the

Darsan of the lotus like Holy feet of our Lord, which is the place where Goddess Laxmi has placed Herself, we also, can never forget (our Lord)!"

श्रीसुबोधिनी : स्मरणेन पीडया मूर्च्छायां जातायां विस्मरणमाशंसमानानां सर्ववृत्तिनिरोधे स्मारयिष्यन्तीति भयात्स्मृता एव भवन्त्यतः पुनः पुनः स्मारयन्ति। किञ्च। पीडायां समर्थाश्रयणं कर्तव्यमिति विचारेऽपि नन्दश्चेत् स्मृतः तदा नन्दगोपसुत इति स्मृत एव भवति भगवान्। किञ्च। लक्ष्मीस्थानरूपाण्य-
तिसुन्दराणि सर्वत्रोद्गतानि पदान्यच्युतत्वान्नित्यान्याधारे स्थिते
अतिरोभावस्वभावानि, तादृशैः तस्यैव भगवतः पदैरसाधारणैर्हृदयादिषु स्थापितैर्वा
सानुभावैः दृष्टादृष्टोपायेन बलिष्ठैः कृत्वा विस्मर्तुं नैव शक्नुमः ॥५१॥
किञ्च। विस्मरणे हि मनोनिरोधः साधनम्, मनश्चामलया बुद्ध्या निरुध्यते,
सा बुद्धिः पूर्वमेव भगवता हतेति कोन्य उपायो विस्मरण इति पृच्छन्त्य
इवाहुः गत्येति।

SRI SUBODHINI: "By remembering Him, we get more pain and many a times, we become unconscious also. At this time, we even feel that we should stop remembering Him fully! For this purpose, we try to stop our thoughts from remembering Him, but at that time, we get fear in our mind, that the Divine Leelas of our Lord, will make us forcibly remember Him and this "fear" makes us remember Him as always! That is why, the Gopis say "again and again we are made to remember Him"! When we get into pain, caused by this remembrance, with a view to mitigate this pain, we try to take the help of someone else, who is capable and we go to Nandagopa and while remembering him (i.e. Nandagopa), we immediately remember his son, our Lord, and the very purpose of seeking Nandagopa's help goes in waste! The Lord's most exquisitely beautiful lotus like feet, where Goddess Laxmi resides, have been imprinted on this Vrajabhoomi. As our Lord is Achyuta (i.e. no decline or

destruction), the imprints of His lotus like feet on Vrajabhoomi also are permanent. Hence they do not disappear at all! He who has established this imprint of our Lord's Holy feet, in his heart, he only knows the ways and means of a greater strength, than their own strength, and of the seen and the unseen (i.e. they are under our Lord's protection and are given the supernatural strength and knowledge by our Lord's grace). Hence we are unable to forget Him at all.

When the mind attains "Nirodha" (pure and total devotion to our Lord), then "non-remembrance" can take place. But this "Nirodha" takes place only when the intellect is pure. "This intellect of ours has been stolen by our beloved Lord!" Hence, through the next verse, the Gopi is asking as to whether, there is any other way to forget the Lord?

गत्या ललितयोदारहासलीलावलोकनैः ।

माध्व्या गिरा हतधियः कथं तद्विस्मरामहे ॥५२॥

VERSE 52 Meaning: "How can we forget our beloved Shri Krishna, who has "stolen" our inner-mind, through His beautiful gait, noble smile, gazing at us through His playful eyes (denoting His Divine Leela) and sweet words".

श्रीसुबोधिनी : बुद्धिर्हि त्रिविधा गुणैः। त्रिविधामपि बुद्धिं कायवाङ्मनोविषयां त्रिविधा धर्मा हरन्ति। तत्र प्रथमं भगवतः कायिकचेष्टया देहविषयिणी बुद्धिर्हतेत्याह ललितया गत्येति। गतिर्हि स्वयं गच्छन्ती बुद्धिमपि नयति। ललिता तु सर्वतो निरोधेन, नयति। तदंशमनसो हरणात्। मनसो हरण उपायमाहुः उदारहासलीलावलोकनैरिति। मनो हि सङ्कल्पविकल्पात्मकम्, तत्र सङ्कल्पांशं भगवतो हासो निवारयति, मोहात्मकत्वात्। सङ्कल्पसाधनरूपं सुखं च बहुधा प्रयच्छतीति फलेनापि न सङ्कल्पः साधयितुं शक्यते। तदाह

उदारेति। भ्रान्तो हि विकल्पान् करोति, तन्निवृत्त्यर्थं च लीलावलोकनानि, ज्ञानात्मकत्वादवलोकनस्य विकल्पं नाशयत्येव, तत्रापि फलाभावात् ज्ञानं दुर्बलं भवेत् तन्निषेधार्थं लीलेति। स्वतः पुरुषार्थमित्यर्थः। वाक्प्रधानां तु गीर्हरति, सजातीयहारिणी स्त्री स्त्रियं चेद्धरेत् न कोऽपि प्रतिबन्धको भवति। तत्रापि फलरूपत्वाय माध्यमेति। एवं लोकप्रसिद्धप्रकारेण विस्मरणासम्भवात् तत्कथं विस्मरामह इति प्रश्नः। उद्धवो हि महान् विस्मरणात्मकं ज्ञास्यतीति। अथवा। भवतो भवतु विस्मरणं, हृतधियो वयं कथं विस्मरामहे। तस्मिन् हि विस्मृते साधनान्तरे प्रवृत्तिः संभवति। अतो भगवदुक्तं ज्ञानं पूर्वार्थविस्मरणे भवतीति अशक्यमेवोपदिष्टवान् ॥५२॥ एवं लौकिकप्रकारेण वैदिकप्रकारेण च वयं सर्वथा दुःखसागरान्न निस्तीर्णा भविष्याम इत्याहुः हे नाथेति।

SRI SUBODHINI: The intellect, influenced by the three Gunas, are of three kinds. Through "Satwa" (harmony), the Gopi is equipped with spiritual wisdom. Through "Rajoguna" (dynamism), the Gopi becomes equipped with a mind filled with plans and disturbance, and through "Tamoguna" (ignorance), the Gopi is equipped with "ego of her body". All these three types of intellect, our Lord "steals" through His triad nature. Like our Lord, through His beautiful "gait" of His body, attracted the Gopi of the Tamasik type viz. the one who had the "ego of her body". Whenever the Lord moved forward, this Gopis' intellect also move following Him. this "beautiful gait" of the Lord, takes away the intellect of the Gopi and makes it attain "Nirodha" in our Lord. Through the "intellect" the mind also is "stolen".

Now the second type of Gopi who is "Rajasik" has a mind, which runs hither and thither. This mind is "stolen" through His "noble laughter and playful gaze". The mind has two facets. (1) Sankalpa — planning. (2) Vikalpa — disturbance. The mind's "planning/determining" nature is "stolen" by the Lord's "infatuating" smile.

As regards “disturbance” — this state of mind is seen on those persons who are “deluded” (in Bhrama). Our Lord “steals” this away, from the Gopis’ mind through His “playful gaze through His eyes”. — As our Lord’s “gaze” is symbolic of “Jnana” (spiritual knowledge), and all kinds of “delusion” are destroyed by our Lord’s “AVALOKAN” (gaze). Where the “word” is important (VANI), our Lord’s “words” , “steal” the same, as both of them are of the same kind (being words). Here the Lord’s words are like sweet honey! Thus the Gopis ask, “In every way, forgetting the Lord is impossible! Then how can we forget? You are aware of the ways to forget the Lord. So be it. You may forget Him totally. But we cannot forget our Lord, as we have no “intellect” with us, as the same has been taken away, by our Lord! If we were to forget the Lord, then our mind will go into other objects. Hence, we can comprehend and continue to remember the “spiritual wisdom” given by our Lord only up to the time, we are able to forget His beautiful gait, infatuating smile and noble kind gaze. But this “forgetting” can never happen. Hence we are unable to implement this “spiritual instruction: in our lives, by converting it into stable “spiritual wisdom” (Jnana). Hence, the Lord has given us the “next to impossible” spiritual instructions!

“In this way, we are unable to get out of this ocean of sorrow, through either the Vedic or the “worldly” ways.” This is described in the next verse.

हे नाथ हे रमानाथ व्रजनाथार्तिनाशन ।

मग्नमुद्धर गोविन्दं गोकुलं वृजिनार्णवात् ॥५३॥

VERSE 53 Meaning: “Oh Lord! Oh consort of Goddess Laxmi! Oh Lord of Vraja! Oh the dispeller of sorrow! Hey Govinda! Please lift all of us in Gokulam,

which is now drowned in the sea of sorrow"! (due to your "separation").

श्रीसुबोधिनी : प्रमेयबलादेवोद्धर्तव्याः न तु प्रमाणबलेन। तथाकरणे आवश्यको हेतुर्नाथत्वम्। नन्वच्युतोहमसङ्गोहं च, अतो ममाप्यशक्यो रमणेनैव भवतीनामुद्धारो भवतीति चेत्तत्राहुः हे रमानाथेति। रमणैकस्वभावा हि सा, उत्तरोत्तरं वर्द्धमाना नित्या च, तस्यास्त्वं नाथ इति सर्वजनीनम्। साप्यस्मत्प्रकारेणैव साध्या भवति, लक्ष्मीत्वादेव न पोषणादिकमपेक्षते। ननु तदावश्यकमिति कथंचिन्निर्वाह्यत इति चेत्तत्राह ब्रजनाथेति। यथा त्वं लक्ष्मीपतिः सर्वजनीनः एवंब्रजपतिरपि। लक्ष्मीब्रजयोस्तुल्यत्वाद्दोषगुणास्तुल्या इति भावः। ननु साप्यशक्या चेत्त्यज्यत एवेति कोयं दृष्टान्त इति चेत्तत्राहुः आर्तिनाशनेति। हरिस्त्वं आर्तिं नाशयस्येव। कुर्या अन्यन्न वा कुर्या आर्तिं तु नाशय अन्यथा हरित्वमेव, न स्यात्, अतः स्वरूपरक्षार्थमेतदवश्यं कर्तव्यम्। किञ्च। इदं हि सर्वमेव गोकुलं दुःखसमुद्रे निमग्नं तदुद्धर, पूर्वं ह्येको गजः, सोपि पुष्करिण्यां अर्धनिमग्न इव स्थितः, सोपि दयया चेदुद्धृतः, किमस्मदुद्धारं दयाया विलम्बो भवेत्, मग्नोद्धारं त्वमेव समर्थः, यथा मन्दरोद्धारो। ननु तेस्मद्वाक्यात्प्रवृत्ता इति तदर्थमुद्धृताः, भवत्यस्तु नास्मद्वाक्यात् प्रवृत्ता इति चेत्तत्राहुः गोविन्देति। त्वं ह्यस्मदिन्द्रत्वेन सर्वैरभिषिक्तः, अतो यावदधिकारं त्वाधिकारिकमिति न्यायेन यावद्गोकुलं जीविष्यतितावदस्य रक्षा भवत आवश्यकी। अन्यथा प्रमाणबलं त्वयैव नाशितं स्यात्, पूर्वमपि मत्स्यादिभावेन वेदा उद्धृताः, तथा गोविन्दभावेन वयमप्युद्धर्तव्याः। न, तूद्धृतेन, तथा सति जघन्यापत्तिरिति भावः ॥५३॥ एवं तासां विलापं श्रुत्वा पुनस्तमेवार्थमुपदिष्टवानित्याह तत इति।

SRI SUBODHINI: "Please revive us from this "sea of sorrow", through your Divine strength as our "be-loved" (Prameya) and not only through Your Divine stature as the "evidence" (proof) of our Lordship (i.e. being the Lord of the universe). Because You are our Master and Lord (NATHA) — usually the Master protects and saves his servants, without seeing their good or bad

qualities, through His own power! If the Lord were to say, "I am Achyuta (stable) and "unattached" (Asangha). Hence, through conferring the bliss of My Divine self, it is not possible to save all of you". To this, we would reply that "You are the consort of Goddess Laxmi, who is always enjoying Your Divine companionship, and due to this, she is "everlasting" (NITHYA) and growing everyday. You are the consort of "Rama" (Goddess Laxmi). This is well known in this world. If Oh Lord! You were to say, that You are blessing Goddess Laxmi with the bliss of Your Divine self, because You are her husband, then we would say, in reply, that You are "Pati of Vraja" also! Both Laxmiji and Vraja are the same and hence, the "blemish" and "virtue" of both are also the same. If You were to say that, You will not fulfill her desire, if she chooses to make a desire which is "impossible" to be fulfilled, then this example given by You, is not very convincing. Let us leave this for now.

"Oh! Lord! You are famous as the "destroyer of sorrow". Your name is "HARI" – meaning the Lord who destroys the sorrow of His devotees. Now, oh Lord! You may do or not do anything else, but please remove our sorrow at least, through Your compassion! If You were not to do this, then Your name of "Hari" will not be appropriate or truthful! Hence, at least, with a view to safeguard Your truthful nature and name, You have to necessarily destroy our sorrow, especially, when the entire Gokulam is drowned in a sea of sorrow. Hence Oh Lord! Please save all of us!

In the earlier times, an elephant was half-drowned inside a small lake and was in sorrow and You Oh Lord! showing compassion to this elephant, saved him from death! (The Gopi is referring to the Lord's" Daya" on

Gajendra). Now we are all fully drowned, in the sea of “separation” from You, and why there is delay in the exercise of Your compassion, so that we are all saved? Like you saved the Mandara mountain, please save us also, as You are the most efficient to save those, who have got drowned! If You were to say, that You had protected all of them, due to their obeying Your words and all of you, Gopis, are not doing, what I have told you to do — to this, we would reply, that we have made You our “Indra” and as per this “authority” (power) You should undertake to save us. As You are the king (Indra), till Gokulam is there, You are supposed to save Gokulam without fail. If You were not to do this, then You will be destroying the Divine strength of Yours as “evidence and proof” (Pramana). It will be told, by everyone, like this. How? In the past You have saved the “drowned Vedas” by taking the incarnation as the “fish” (MATSYA), now, through Your Divine status as “GOVINDA”, please save us Oh! Lord! Please do not tell us, that You have already saved the “Vedas”, and these “Vedas” will save you! Thus we will be looked down upon as “low” due to our becoming under the control of “evidence” (Pramana) and not our Lord Himself — (Prameya).

In this way, on hearing this “crying”, once again the same advice, containing the earlier substance or purport is being given. (i.e as per the message of our lord).

श्रीशुक उवाच—

ततस्तांः कृष्णसन्देशैर्व्यपेतविरहज्वराः ।

उद्धवं पूजयाञ्चक्रुर्जात्मानमधोक्षजम् ॥५४॥

VERSE 54 Meaning: “Shri Sukadeva said, “When the fever of “separation” among the Gopis got removed,

through the Holy message of our Lord Shri Krishna, then the Gopis, understanding the Lord as Adhokshaja (the Lord who is beyond the senses) and as their own "Ātma" (Divine self), engaged themselves in the worship of Uddhava".

श्रीसुबोधिनी : तदनन्तरमपि कृष्णसन्देशैर्विशेषेणापेतो विरहज्वरो यासाम्। एतत्सर्वं भगवदुक्तार्थज्ञानाद्भवति, वियोगे हि सति दुःखं चिन्ता उद्धरणादिकम्। न हि विस्मृतकण्ठचामीकरस्य चामीकरस्मारणादतिरिक्तं दुःखविस्मारकं साधनमस्ति। अतः प्रथमोपदेशेनाभिप्रायः सिद्धः, भगवति दोषबुद्धिर्निवृत्ता। ततो निर्दुष्टानां भावः पुनर्वर्णितः। सोपि पदार्थः पुनः पुनरुपदेशस्मारणेन निवर्तितः। तदा भगवति आत्मत्वं ज्ञातमित्याह। ततः कृष्णसन्देशैः कृत्वा विशेषेण अपेतविरहज्वराः, ज्वराभावे दृष्टमेव द्वारं जातमित्याह अधोक्षजमात्मानं ज्ञात्वेति। स्वात्मैवाधोक्षजः, अधोक्षजपदेन चैतज्ज्ञापितम्, इन्द्रियाध्यासात् सङ्घातात्मबुद्ध्या च भगवानात्मत्वेन न प्रतीतः, तदपगमे प्रतीत इति। अथवा। अन्तःस्वरूपं प्राप्तां यथा कोशमध्ये प्रतिमा, तथा तासां सङ्घातमध्ये आत्मानं जीवं स्वस्मिन्नन्तर्भाव्य तत्प्रदेशे वा स्वयमाविर्भूय तत्रैव वानन्दांशाभिव्यक्त्या तदेव स्वरूपत्वेन सम्पाद्य पश्चादपरोक्षतया स्वप्रकाशत्वेन वा आत्मानं ज्ञापितवानिति। अन्यथा अध्यारोपन्यायेन प्रतीतिः स्यात्, शब्दमात्रे तु विरहाभावः, आत्मत्वान्न भेदेन प्रतीतिः, यतः संयुक्ततयापि भावात्, कृतिर्भगवत एवेत्यासां ज्ञानमेव। ततो गुरुरुपदेशः प्राप्त इति साक्षाद् गुरुत्वाभावेपि श्रूयतामित्याद्युपदेशान् निगरणार्थस्य विद्यमानत्वात् पूजयाञ्चक्रुः। आत्मविदां वा संमानन-कृतवत्यः। अथवा। पूर्वं भगवन्तं भिन्नतया ज्ञातवत्यः, इदानीमात्मत्वेन। अग्रे तु तथैव भविष्यन्तीति ब्रह्मभावयोग्यता निरूपिता। तच्च नाभिलषितं स्यात् तदा न भवेदित्युत्कटेच्छां ज्ञापियतुमुद्धवपूजा निरूपिता ॥५४॥

कोमलकष्टकन्यायेनायं भावः अदृढश्चेत् पूर्वभावेन बाध्येतेति पुनः पुनः स्मारणार्थं किञ्चित्कालं तत्रैव स्थित इत्याह उवास कतिचिन्मासानिति।

SRI SUBODHINI: "Due to the intensity of "separation" from the Lord, they spoke, caused by their desire

to meet our Lord, words of sorrow and suffering and on listening to these words, Uddhava, with a view to mitigate their sorrow, once again spoke to them, the message of our Lord, which said that, "We have no separation at all at any time or at any place". These "instructions" containing our Lord's message, removed their sorrow fully.

In the first instance, they suffered the sorrow of "separation", and due to this they were anxious and worried to meet our Lord. Because of this, they could neither understand the depth of our Lord's message, nor appreciate the same. In fact, they had forgotten this message fully. They had the feeling of "separation" and "anxiety/worry" – but these were not "real", as they were caused by their "forgetting" their and our Lord's real nature! Like the golden chain worn on the neck is forgotten, and one gets the sorrow of having lost it! The only way to remove this sorrow (due to the loss of the chain) is to make the wearer remember this, by pointing out to the neck, where the chain is seen again, as before – safe and sound! In the same way, this "remembrance" was to be given once again that, "there is no separation really, between the Gopis and the Lord". Why? As the Lord is the "Ātma" of everyone, He is also your Ātma only! Ātma is always ONE and not different. When this message was given by Uddhava, in the first instance, as the Gopis had the "blemish" of seeing "DOSHA or blemish" in the Lord, they could not accept or appreciate this message. When their "blemish" got removed and their "inner-minds" became "blemishless"; but their "crying" due to the fever of "separation" did not end, as they did not have the direct "Darsan" of the Lord! But, when they listened to our Lord's message, again and again, then the

“end” stage of “separation” also got removed. They now got confidence to live, and began to feel that their own Divine self is in our Lord, and His own presence in themselves! In other words, up to now, due to the ignorance caused by their senses, they thought that their “body” only is the “Ātma” through which, they did not regard our Lord as the “Ātma” of everyone, including themselves. When this “ignorance” got destroyed, the Gopis came to realize that the Lord was their real “Ātma” (i.e. not the body). If they had attained the status like “Jnanis” (spiritually wise), then their behaviour with Shri Baladeva, later, when He came to Vraja or our Lord Himself, when He met them in Kurukshetra, would have been different, But it was not different and hence it is said that in three ways, they had the Divine realization of our Lord.

(1) Like the sword inside it's sheath, the Lord hid the “soul or Jiva” of the Gopis or

(2)The Lord, manifested Himself in their hearts or

(3)The Lord manifested His Divine “Aananda” in the “Sat” (truth) and “Chit” (consciousness) of their soul, and made them realize His presence and His self-shining nature.

If the Lord was not to do this “blessing” on the Gopis, then it will look like an “imposed” realization. They did not feel separation or division, because they knew the Lord, as their own Ātma only and being “one”, there was no separation at all, and as such, there was the feeling of “union” all the time! This was caused by our Lord's grace! The Gopis were blessed with this knowledge and later they got our Lord's instructions. Although, the “GURU” Himself (our Lord) was not present, in person, but, nevertheless, the “Upadesa” (instructions) were given

by the Lord, through His message conveyed through Uddhava. Hence, Uddhava is deserving of being worshipped like a “GURU” himself! Due to this, the Gopis began to do the worship of Uddhava; in other words, they began to appreciate and become devoted to the “Ātmagnani” (a realized person). They now clearly understood that, our Lord is the Ātma of themselves and the entire creation. (Compare this with their earlier sorrowful state of treating our Lord and all others, as different from themselves). In the future also, they will stay like this, with this “Bhava” of “oneness”. This proves the “Brahmabhāva” in all the Gopis i.e. they realized that all this is Brahman — our Lord! If they did not relish this Brahmabhava, they would not have it. But as there was an intense desire for this, they were blessed with the same, and to make us understand, that the Gopis had this Brahmabhava, it is specially mentioned that they worshipped Uddhava (i.e they saw “Brahman” or our Lord, in Uddhava also).

Like a tender thorn, if this “Brahmabhava” was to get into the mind, (i.e. not stable or determined), then this “Bhāva” can get affected by their earlier “attitudes”. So, Uddhava with a view to make this “Bhāva” permanent and stable, stayed for many months at Vraja, making them remember this “Bhāva” again and again. In this way, He made their “Bhāva” stable and secure. This is described in the next verse.

उवास कतिचिन्मासानोपीनां विनुदन् शुचः ।

कृष्णलीलाकथा गायन् रमयामास गोकुलम् ॥५५॥

VERSE 55 Meaning: “With a view to mitigate the sorrow of the Gopis, Uddhava stayed at Vraja for many months. During this stay, singing the glorious Divine

Leelas and stories of our Lord, again and again. He made the entire Gokulam, blissful.”

श्रीसुबोधिनी : स्थितस्य प्रयोजनमाह गोपीनां विनुदन् शुच इति। पुनः पुनः पूर्ववासनया भेदः स्फुरति, स्फुरणमात्रे च क्लेशो भवति, तददूरीकरणार्थं स्थितिः। यावत्स भावो न स्फुरति, सजातीयप्रचयसंवलितमेतदेवावर्त्यमानं ज्ञानं भेददुःखानुत्पादने समर्थमिति देशादिधर्मैरन्तःकरणावरणे भेदज्ञानमावश्यकमिति तन्निराकरणार्थं भगवज्ज्ञानं कृतवानित्याह कृष्णलीलाकथा गायन्निति। लौकिकाः कथामात्र एवासक्ता भवन्ति सर्वे, लीलायां कथायां मुक्ताः, भक्ताश्च कृष्णकथायामिति योगसमुदायाभ्यां प्रतिपाद्यते। किञ्च। सर्वमेव गोकुलं रमयामास, अन्यथा संसर्गोपि दुःखं भवेदिति ॥५५॥ एतत्कृतं गोकुले जातमित्याह यावन्त्यहानीति।

SRI SUBODHINI: Uddhava stayed at Vraja, by understanding about the possibility of the Gopis, once again, getting into their earlier frame of mind viz. feeling the division from the Lord, due to the three types of “blemish”; which causes sorrow instantly. Hence, there was the necessity for the “thought” (Vāsana) of division itself in them to disappear and get destroyed. Due to this only, they will never get any more sorrow. Hence, till this “feeling of difference” remained with the Gopis, Uddhava decided to stay there. Through “difference and division” sorrow arises, and the only way to remove this sorrow is the “teaching”, as contained in the 10 verses of our Lord’s message. Due to the “place” and one’s own “nature”, the “inner-mind” gets enveloped with this attitude of “division or difference”. Because this one’s “Vision” gets “external-oriented” (BAHIRMUKHI), through which, the Gopis thought that they were in Gokulam and the Lord was in Mathura. Thus the sense of “division” definitely arises. With a view to remove this thought, Uddhava made the Gopis realize the “true Divine

Jnana" of our Lord. How did He do this? "KRISHNA LEELA KATHA GAYAN" – He sang the Divine glory of our Lord's stories and Leelas. Usually people get attracted to stories of the world. But the devotee of our Lord or the "liberated one" gets attached to the stories about our Lord's Divine Leelas only especially of our Lord Shri Krishna's Divine Leelas. In this way, Uddhava freed the entire Gokulam from this sorrow, and made the entire Vraja very blissful. If the sorrow of everyone at Vraja was not removed, then even those whose sorrow was removed will come to grief by coming into contact with those, who are still in sorrow. Thus, all the worldly people, the liberated ones and the Gopis – all of them got rid of their sorrow.

Uddhava did all this work at Vraja. This is explained in the next verse.

यावन्त्यहानि नन्दस्य व्रजेवात्सीत्स उद्भवः ।

व्रजौकसां क्षणप्रायाण्यासकृष्णस्य वार्तया ॥५६॥

VERSE 56 Meaning: "So long as Uddhava stayed in the Vraja of Nandagopa, the entire span of time, went away like a "second", and the entire Vraja became blissful, due to the singing of our Lord's Divine Leelas and stories."

श्रीसुबोधिनी : नन्दस्य व्रजे अयमवात्सीत्, यतोयमुत्सवात्मकः, तावन्त्यहानि, प्राक्षणप्रयाणि जातानि। आकाङ्क्षायाः परस्परं प्रतिक्षणं वृद्धत्वात् क्षणमपि बहुच्यत इव प्रायग्रहणम्। बहिःसंवेदने हि दिनादिगणना, ते ह्यात्मत्वेनैव भगवन्तं ज्ञात्वा तन्मया एव जाता इति कालातिक्रमः सुगमः, उद्भववासक्त्या तथात्वमाशङ्क्य तन्निवृत्त्यर्थमुक्तमपि हेतुं पुनः स्मारयति कृष्णस्य वार्तयेति ॥५६॥ ननु परार्थं कथं बहुकालं तिष्ठेद् भगवन्तं परित्यज्येत्याशङ्क्याह सरिद्वनेति।

SRI SUBODHINI: Uddhava stayed in the Vraja of Nandagopa. Uddhava, as he symbolizes “the festival”, (which makes everyone happy and also forget themselves), the time of his long stay went away like a second, as every second was spent in mutual love, regard and in singing about the glory of our Lord. Although he stayed for a long time, it looked as though the entire time was like a “second” only! When the Gopis realized and understood our Lord as the “Ātmaroopa” (as their own Divine self), they had become filled with our Lord’s bliss and Swaroopa (Divine self). Hence, they never had their vision “externally oriented”. Due to this, time was spent so quickly and with great ease. They got so much attached to Uddhava and is it that, this attachment to Uddhava made them lose their sense of time? Not at all! They got all of their attention on the Divine Leelas of our Lord Shri Krishna only (and not on Uddhava or being attached to him) and due to this, they thought of “all these days” as a split second only.

How did Uddhava stay there in Vraja, giving up the Darsan of His beloved Lord at Mathura? This is answered in the next verse.

सरिद्वनगिरिद्रोणीर्वीक्षन्कुसुमितान्दुमान् ।

कृष्णं संस्मारयन् रेमे हरिदासो व्रजौकसाम् ॥५७॥

VERSE 57 Meaning: “the servant of our Lord Sri Hari, lived in Vraja, very happily, enjoying the bounty of nature, by seeing the rivers, mountains, hills, valleys and other places. He also saw joyfully, the trees full of flowers. Uddhava made the people of Vraja, always remember our Lord Shri Krishna (through singing the glory of our Lord).”

Gopis. By seeing both of these (Upadesa and the “awara

श्रीसुबोधिनी : भगवल्लीलास्थानानि तत्रत्यानि सर्वाणि स्वयं द्रष्टव्यानीत्येवं पूर्वमेव मनोरथः, अतः प्रसङ्गादागतः भगवद्वाक्यमपि पालितं भवति। भगवल्लीलापि दृष्टा भवतीति शास्त्रार्थस्य च श्रुतत्वाद् भगवल्लीलार्थमेव बहुकालं तत्र स्थितः। सरिद्यमुना, वृन्दावनम्, गोवर्द्धनम्, उभयतः पर्वतानां मध्ये निम्ना भूमिः द्रोणीसमा, गोकुलेऽपि कुसुमितान् द्रुमान् चम्पकादीन् अपर्तावपि भगवदनुभावेन सार्वकालिकपुष्पयुक्तान्, एतावान् स्वार्थः। कृष्णं संस्मारयन्निति। भगवदाज्ञाकरणम्, अत उभयार्थस्य सम्पन्नत्वाद् रेमे। हरिदास इत्यनेनान्यो भावो निवारितः। सत्सङ्गस्य प्रसङ्गादप्यागतस्य फलमाह व्रजौकसामिति। सामान्येन सर्वेषां ग्रहणम्। भगवता तूभयोरेव सुखजननमाज्ञप्तं, अयं तु सर्वानेव भगवद्भावापन्नान् कृतवानित्यर्थः ॥५७॥ एवं भगवदाज्ञां कृत्वा इतस्तस्य निर्गमनमाह दृष्टेति।

SRI SUBODHINI: Uddhava had a great desire, even from the beginning, to see, for himself, the various Holy places at Vraja, where our Lord had enacted His several Divine Leelas. Now that he got an opportunity to do so, he thought that he should stay at Vraja, obeying the order of our Lord. He had heard the real meaning of the scriptures and hence decided to see the Divine Leelas of our Lord. Due to this, Uddhava stayed at Vraja for a longer time. He saw the Yamuna river, Shri Brindavan forest, Shri Govardhana mountain, the valleys between the two mountains etc. Although, unseasonal, in Vraja, all the seasons were present, due to the power and will of our Lord with their best "exposition" — thus the trees were full of flowers (even without the 'time' for it). Flowers of all seasons were present in their respective trees. Uddhava has to fulfill our Lord's "order" also. Now after fulfilling his own desire and after completing obedience of our Lord's orders, Uddhava became very happy and contented. The name of "HARIDASA" (servant or devotee of our Lord Sri Hari) has been used to denote Uddhava, with the

idea that Uddhava had no other “Bhāva” or attitude in him, except that of being the servant of the Lord! Due to the situation, “Satsangha” took place and it is being described. Our Lord had given the order to Uddhava to make His parents and Gopis only happy at Vraja but Uddhava now made all the people of Vraja very blissful with the Bhāva or love for our Lord! Through this, our Lord has made His own devotee achieve more than by Himself – thus showing our Lord’s compassion, love and generosity to His own devotees.

In this way, after fulfilling our Lord’s orders, Uddhava began his preparations to go back to Mathura. This is being described in the next verse.

दृष्ट्वैवमादिगोपीनां कृष्णावेशात्मविकलवम् ।

उद्धवः परमप्रतीस्ता नमस्यन्निदं जगौ ॥५८॥

VERSE 58 Meaning: “On seeing the “disturbed” nature of the Gopis, caused by the ingress of our Lord Shri Krishna’s love, Uddhava got extremely pleased, due to which, He prostrated to the Gopis and began to speak.”

श्रीसुबोधिनी : प्रत्यहमुपदेशः प्रत्यहं वैक्लव्यम्, एवमुभयं दृष्ट्वा आत्मत्वेऽपि बहिःसंवेदनमात्रेणैव तासां भगवदाकाङ्क्षैवोत्पद्यते। परं निर्दुष्टा। एवं तासां भावं दृष्ट्वा कृष्णावेशेन आत्मनो देहस्य विकलत्वं दृष्ट्वा, अन्तर्निष्ठा, वा विरहो वा द्वयमेव न तु तासामन्या लौकिकी अवस्था, एवं दृष्ट्वा परमप्रीतो जात, एवमेव हि स्थातव्यं भक्तेनेति। पश्चात्तासूभयं दृष्ट्वा स्वस्मिन्नेकमेवेति आधिक्यात् ता नमस्यन् नमने दोषशङ्काभावाय तासां स्तुतिरूपमिदं वक्ष्यमाणं जगौ ॥५८॥ तस्यैव वाक्यान्याह एताः परिमिति षड्भिः ।

SRI SUBODHINI: Uddhava used to give “instruction” (UPADESA) to the Gopis everyday, due to which, everyday the “Bhāva of disturbance” was seen among the Gopis. By seeing both of these (Upadesa and the “sweet

disturbance') Uddhava understood, that for the Gopis our Lord was their "Ātma". Although, the Gopis had this realization, but, when they saw outside, through their eyes, they got the desire, as to when the Lord will come and meet them? This "desire" in them is "blemish-free" because earlier, they had regarded our Lord as a "Kshatriya" and "Gopa". This vision or attitude was full of "blemish". Now this old vision had disappeared. The Gopis, due to their "Ātma vision" – seeing our Lord as their own "Ātma" (Divine self) had crossed over and destroyed their earlier "restricted" vision.

In this way, on witnessing their pure "Ātma Bhāva" (seeing the Lord in themselves and in all) in which the ingress of our Lord had indeed taken place and due to this, the Gopis had a "disturbed" mind, Uddhava realized that, the Gopis did not have a "worldly" mind at all, and they were blessed with "a determined inner devotional mind" and also the feeling of "separation" from the Lord. This "exalted" Divine state of the mind of the Gopis made Uddhava very happy. AN IDEAL DEVOTEE SHOULD MAKE HIS MIND (SITUATION) LIKE THIS ONLY. "The Gopis have both. I have got only one thing. Hence Gopis are better than me, in a very special way". Due to this, Uddhava, wholeheartedly prostrates to them and begins to do a "praise" (STUTI) of the Gopikas. Through this "Stuti" Uddhava made it very clear, that there was nothing "wrong" in his' prostrating to them!

In the next verse, whatever is spoken by Uddhava only is given. Earlier Uddhava had spoken the words of our Lord and they were described

एताः परं तनुभृतो भुवि गोपवध्वो

गोविन्द एव निखिलात्मनि रूढभावाः ।

वाञ्छन्ति यद्भवभियो मुनयो वयं च

किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥५९॥

VERSE 59 Meaning: "It is these Gopis only, who have attained the real success of having got the human bodies, in this world, due to their stable and determined love for our Lord Govinda! Compare this to the predicament of us and the sages, who are afraid of this Samsāra (worldly life), and are still struggling up to now, to aspire to have this Bhāva (attitude)! That "life" is a waste, wherein, there is no attainment of the "Rasa" (Bliss) of the limitless and everlasting Divine Leelas (stories) of our Lord!; even though this person is born as a Brahmin!"

श्रीसुबोधिनी : तासु भगवतः सर्वधर्मज्ञापनाय, आदौ तासां स्तुतिमाह। तनुभृतश्चेदेता एव, नापि ज्ञानिनो नापि लौकिका नापि भक्ताः, तत्र लौकिकास्तु व्यर्थजीवना एव। न हि रञ्जवा बद्धः पाशी भवति, स्वाधीनपाश एव तथा। एवं तनुभृतापि येषां स्वाधीना तनुः। ज्ञानिनां तु ज्ञानप्राप्तिपर्यन्तमेव साधनत्वेन शरीरोपयोगादग्रे व्यर्थ एव देहः अनपेक्षितं भारवद् गृह्णन्तीति। भक्ता अपि मौढ्यादेहमेवात्मानं मन्यमानाः तत्रैव पर्यवसितमतयो बहिर्मुखत्वात्तनुरूपा एव न तु तनुभृतः। कालान्तरे परं सत्फलम्, अस्मदादयस्तु भक्ता अपि प्राप्तज्ञाना अपि मन्दभावं प्राप्ता नोत्कर्षेण तनुभृतः, अतः परमुत्कर्षेण एता एव तनुभृतः। नन्वेतादृश्यः सन्ति तनुभृतः लक्ष्मीप्रभृतयः। तत्राह भुवीति। ननु भुव्यप्युत्कटभक्ताः प्रह्लादादयः सन्त्येव तत्राह गोपवध्व इति। एतादृशीमवस्थां प्राप्य न कोप्येवंविधो जात इत्याश्चर्यम्। किञ्च। गोविन्दे स्वकीयत्वेन ज्ञाते वस्तुतः अखिलात्मनि एवं रूढभावः, अतो देहस्य स्वाधीनस्यैतदेव फलमिति सर्वात्मत्वेन ज्ञात्वापि निर्दोषपूर्वभावनिष्ठाएव। ननु ज्ञानावस्थोत्तरेति, 'आत्मलाभात्र परं विद्यत' इति, एता भगवता ज्ञाननिष्ठा कृताः इति च, वस्तुत एवाग्रे देहस्यानुपयोगात्कथमेषा स्तुतिरिति चेत्तत्राह

वाञ्छन्ति, यमिति, यं भावं भवाद् भीः येषां ते मुमुक्षवः मुनयो मुक्ताः वयं भक्ताः चकारात्सर्व एव धर्ममार्गपरा अपि। अवश्यं हि विदेहकैवल्यपर्यन्तं सर्वेषां बहिःसंवेदनास्त्येव, जीवन्मुक्तानां तथा श्रवणात्। तत्र लौकिक एव भावः सर्वेषां जायत इति कालावच्छेदेन जन्मवैयर्थ्यमेव। अन्येषां तु वैयर्थ्यं सिद्धमेव। नारदादीनामपि कदाचित् प्राकृतवद् व्यवस्था। अन्यथा लौकिकसमानकार्यं न स्यात् प्रह्लादस्यापि राज्यादिकरणात् तथावसीयते। बहिःसंवेदने तु एषैवावस्था सर्वशास्त्रपर्यवसिता नातोऽन्या क्वचिदप्यस्तीति अवस्थायां विचार्यमाणायामेता एव तनुभृतः। नन्वेतदपेक्षया ये श्रोत्रिया ब्रह्मविदो ब्राह्मणाः वसिष्ठादयः ते महान्तो भविष्यन्तीत्याशङ्क्याह किं ब्रह्मजन्मभिरिति। ब्रह्मभावापन्नानां जन्मभिः शौक्लसावित्रयाज्ञिकैः किं न किञ्चित्। यद्यपि बहिःसंवेदने तेषां वेदार्थानुष्ठातृत्वं दीर्घसत्रित्रयादिरूप-मन्तर्निष्ठतायां तु ब्रह्मपरत्वमिति; तथापि कर्मापेक्षया भक्तिरधिका, कर्म हि प्रपञ्चे स्वास्थ्यं सम्पादयति न तु भक्तिः, यो हि दुष्टं मन्यते स दुष्ट इति निर्धारः। तत्तत्प्रकरणे तत्तत्प्रशंसा तु, प्रकरणानुरोधिनी, अतः अनन्तकथायामरसस्य ब्रह्मजन्मभिः कर्मोपयोगिभिरपि न किञ्चित्। ननु तथाप्युत्कर्षहेतुः लोके तद्भवतीति युक्त्या बाधेऽपि प्रसिद्धयैव उत्तमफलत्वं पर्यवसानविधया कल्प्यत इति चेत्तत्राह अनन्तकथायां रसयुक्तस्य पूर्वोक्तः ब्रह्मजन्मभिः न कोपि पुरुषार्थः साधनीयः। ततोऽप्युत्कृष्टस्यैव साधनदशायां च फलस्य सिद्धत्वात् कर्मापेक्षयापि भक्त्यैव ज्ञाने अधिकोपकारकरणाच्च ॥५९॥

तर्ह्येवमवस्थाप्रापकानि ब्रह्मजन्मानि भविष्यन्तीत्याशङ्क्य व्यभिचारात्परम्पर-याप्युपयोगाभावमाह क्लेमाः स्त्रिय इति।

SRI SUBODHINI: Uddhava praises them first, as the Gopis were seen, with the ingress of the full Divine nature of our Lord, in them! He considers them as the real "holders of human bodies" (TANUDHARI); (as they have fulfilled the purpose of getting a human body). They have attained the real goal and result of having the human body. It is indeed a "waste" or considered as "having no result" even for a Jnani, a devotee or a worldly person.

Out of these three, the life of a “worldly” person is absolutely useless — “No result”! He, who is bound by a “net” is not called as the one who has a “net”. He who has a net and is also able to freely use it is only called as a person having a “net” with him! In the same way the person is said to be having a “human body” (compared to a net), under whose control is the human body. The Jnani treats the body as an instrument for spiritual practice, till he attains “Jnana” (spiritual realization). After “realization” he regards the body as “useless” or a “waste”! They keep the body like a “weight”. As regards the “devotee” (who lacks “Jnana”), he also regards his “body” as the “Ātma” and due to this, he gets attached to his “body”. Hence, this type of “ordinary” devotee becomes “externally oriented” (BAHIRMUKHI) and they are called as “having a human form” (TANUROOPA) and not “holding a human form” (TANUDHAARI)! But, being a devotee of our Lord, through the efflux of time, they attain the result of having got the human body viz. our Lord.

Uddhava thinks and says, “People like us, although having a human body and also being devotees of our Lord and endowed with “Jnana” (spiritual knowledge), due to the dullness of our “Bhava” or attitude of love towards our Lord, are denied the real status of being the best of “holders of the human body” (TANUDHAARI). But these Gopis are the real “holders of human body” and that too with the highest Bhāva and feeling of love for our Lord!” Why so? In fact there are others also, like the Gopis e.g. Goddess Laxmi and others, who are also seen as real “holders of human body”? Answering this, our Shri Mahaprabhuji says that “on this earth, the Gopis are the only ones”. A doubt arises now, as to why these Gopis are the only ones considered to be on this earth (as the

real holders of human bodies?). If fact, on this earth, great devotees like Prahlada and others also have taken birth. For this, the answer is given, that these Gopis attained this highest state of Bhakthi, although they were married, after giving up their worldly infatuation and surrendered to our Lord. Like the Gopis, no one else has been seen on this earth. They attained the special status of "getting full and total devotion to our Lord", although they realized that our Lord was belonging to them — they also realized that our Lord was the "Ātma" of everyone! Hence the real purpose and goal of having a body, is to realize that our Lord is the "Ātma" of everyone, and in spite of this most exalted realization, to love our Lord, without any "blemish" (NIRDOSHA) and firmly and fully establish one's mind in our Lord! (THIS IS THE REAL GOAL AND PURPOSE OF THE HUMAN BODY.)

It has been said that, the stage of "Jnana" is the "later or last" stage — as it is said, that "there is nothing comparable to having the attainment of one's Ātma (i.e. it is the highest "fortune" to realize one's Divine self) — (ĀTMA LABHAT PARAM NA VIDHYATE). Our Lord, through His "Upadesa" has established them firmly in "Jnana" (spiritual realization). Now, really speaking, as there is no use for their "bodies", why Uddhava is "praising" them? This is answered in this way. "Being afraid of the problems created by this Samsāra (worldly life), we, the devotees and sages who desire "liberation" (MOKSHA) and all others, who are following their own "Dharma" are desirous of attaining this "Bhāva" or attitude to our Lord. We have yet to attain this, as we are still "desiring" this "Bhāva" only. But the Gopis have attained this already! It is also certain, that till one attains, the highest "Brahma Jnana" (VIDEHA

KAIVALYA), the idea of “outside” remains in one’s mind. This factor is clearly understood from the lives of those, who are considered as “liberated while being in the body”. (JEEVANMUKHTA). Through this “outside” knowledge, everyone gets into the “worldly” Bhāva or attitude. In this way, due to the “division” of “time” (Kāla), one is forced to waste one’s life! But for the really “worldly” people, the entire life is wasteful indeed! But for devotees like Narada, and others, sometimes, they are forced into a state of “worldly behaviour” — for a purpose, due to the will of our Lord! Prahalada also had to rule a kingdom, requiring the “external/outside” knowledge! The Knowledge of “outside” remains in this manner. This is what is told by all the scriptures, that there is no other “stage” in one’s life apart and beyond this. By analyzing all these “stages” we have to conclude, finally, that the “real holders of human body” (TANUDHAARINI) are the Gopis only.

There are also others like sage Vasishta, who were well-versed in scriptures and also established in the Supreme Para Brahman. Are they not great? Our Shri Mahaprabhuji says, in answer to this, that what is the use (or profit) of the “Sankla, Savitra and Yagnik” systems/practices (these are Vedic practices) for a realized soul or Para Brahman? Nothing at all! But, we see in these “Brahmajnanis” (those who have realized Para Brahman) that they are disciplined in the performance of their duties and sacrifices, as per the inner-core meaning of the Vedas, and in their “inside” discipline, they are seen as being fully devoted to their knowledge of Para Brahman! But true Bhakthi or devotion to our Lord is greater than this type of “action oriented” life. Why? “Karma” or “action” makes one attain “welfare” in this world. But

“Bhakthi” does not do this. In fact “Bhakthi” makes one give up this world! If a person does not get “Rasa” (bliss) in the limitless Divine Leelas and stories of our Lord, does not get love for the listening to the Divine stories/ Leelas of our Lord, for him (for this person) what is the use of getting a “Brahmins” body, fit for reciting the Vedas, doing various sacrifices (Yagna)? None at all! Even with these, it is considered good to be born as a virtuous Brahmin. For this, the answer is given that, if a person has already attained “Rasa” (bliss) to the listening to our Lord’s Divine Leelas and limitless stories, then, in his various “Brahmin” births, he need not attain his “goals” through his “Karma” (action) as a “Brahmin”! Because this “Rasa of our Divine Lord’s Leelas and stories” itself, confers the “result” even at the “spiritual practice” (Sādhana) stage itself – as in comparison to “Karma” (action), Bhakthi is more beneficial and “result-giving” in attaining “Jnana” or spiritual wisdom!

Perhaps there will be such “Brahmin” births, which will make one attain this “stage”? (Bhāva or attitude to our Lord). Doubting like this, it is said that, “due to their “blemishful” (VYABHICCHARINI) nature, even from the traditional point of view, there is no use at all. – Please see explanations.

क्वेमाः स्त्रियो वनचरीर्व्यभिचारदुष्टाः

कृष्णो क्व चैष परमात्मनि रूढभावः ।

नन्वीश्वरोनुभजतोविदुषोपि साक्षा-

च्छ्रेयस्तनोत्यगदराज इवोपयुक्तः ॥६०॥

VERSE 60 Meaning: “Where are these ‘worst of worst’ women, who live in the forest and are full of “blemish” of wrong behaviour? And where is their achiev-

ing this determined Bhakthi to the Supreme Brahman Shri Krishna? The ignorant person who worships You, You also worship him in turn and does the same beneficial action and confer welfare, like someone consuming “nectar” even through ignorance! (i.e. not knowing it's value).”

श्रीसुबोधिनी : इमा इति गोप्यः जातिहीनाः, तत्रापि स्त्रियो योनितो निकृष्टा, स्थानतोपि निकृष्टत्वमाह वनचरीरिति। सत्सूतपत्रा एव वनचरणादिना उत्कृष्टा भवन्ति, तदर्थमेवोच्यते ‘वने तु सात्त्विको वास’ इति। अन्यथा वानराणामप्युत्कर्षः स्यात्, चरीरित्यनेन स्वच्छन्दचारित्वमपि सूचितम्। अनेन द्रव्यादिसर्वापकर्षः सूचितः। अन्तःकरणापचारमाह व्यभिचारदुष्ट इति। व्यभिचारबुद्ध्या दुष्टा इति केचित् ।

श्रीमद्विट्ठलेश प्रभुचरण कृत स्वतन्त्र लेखः — ननु धर्मशास्त्र एतत्प्रायश्चित्तोक्त्यभावाद्विवाहितपुरुषभजनं न व्यभिचारः। स्त्रीमात्रस्यैतद्दोषवत्त्वेन तत्प्रसूतानामधर्मजातत्वेनाग्निहोत्रादिधर्मानाधिकाराच्चतुर्वर्गोच्छेदप्रसङ्गश्च, तद्बोधकमानवैयर्थ्यं च स्यात्। भगवत्पुत्रानुद्दिश्याकथनात्, भगवत्पत्न्यतिरिक्तसु सतीपदप्रयोगश्च भागवतादावनुपपन्नः स्यात् इति चेत्। तत्रायमाशयः। वर्णाश्रमाणां देहनिष्ठत्वेन तानधिकृत्य च धर्मशास्त्रस्य प्रवृत्तत्वेन दैहिकधर्मनिरूपकं तत्र तु भगवद्धर्मनिरूपकम्, भिन्नाधिकारात्, अध्यासेनात्मसात्कृतत्वाद्देहस्य तद्धर्मेषु स्वधर्मप्रयोगः। वस्तुतस्त्वात्मधर्मा एव स्वधर्माः। स्वशब्दस्य तत्रैव शक्तेः, अत एवाविद्वदधिकारित्वं तेषु उच्यते, ब्रह्मविदां तत्रानधिकारो भक्तौ मुख्योधिकारश्च। तदुक्तमवतारहेतुनिर्णयप्रस्तावे। ‘तथा परमहंसानां मुनीनाममलात्मनाम्। भक्तियोगवितानार्थमिति’। ‘मुक्तोपसृप्यव्यपदेशादि’ति तत्त्वसूत्रं च। प्रकृते च भक्तिमार्गमधिकृत्य सर्वोर्थो निर्णीयते। तत्र च भगवदतिरिक्तभजनस्य दोषहेतुत्वमेवेति सिद्धान्तः। अत एव ‘आज्ञायैवं गुणान् दोषान्मयादिष्टानपि स्वकान् धर्मान् संत्यज्य यः सर्वान्मां भजेत्स च सत्तम’ इत्यादिवाक्यैस्तत्त्यागपूर्वकंभजनमत्रोच्यते। अन्यत्रोक्तन्यायेन, अस्वधर्मस्यापि स्वधर्मत्वेनोक्त्या कापट्यं मन्वानो व्यासो भक्तिशास्त्रं निरूपयन् ‘धर्मः प्रोज्झतकैतवोत्रे’ति प्रतिज्ञातवान्। एवं सति भक्तिमार्गीयविहितनिषिद्धाकथनं

धर्मशास्त्रे युक्तमेव, भिन्नविषयत्वात्। वात्स्यायनीय इव धर्मशास्त्रीयतदकथनम्। न हि तदार्थमिति धर्मशास्त्रं न तद्बाधकम्। न वा धर्मशास्त्रं बाधकमिति तद्विरुद्धोपदेशो न वात्स्यायनीये। कामरसरूपेण हि तत्प्रवृत्तम्। स च यादृशस्तादृशं न्यरूपयदिति न काप्यनुपपत्तिः। प्रकृतेऽपि भगवतोतिदुरापत्वेन स्वातन्त्र्येण स्थितौ स्त्रीणामुत्कटरागेण यथेच्छाचारात्राशो भविष्यतीति भगवान् धर्ममार्गीयास्ताः कृत्वा विषयरागपूर्तिपूर्वकं तदुक्तनियमस्थाः कृतवान्। न ह्येतावता नायं व्यभिचारः, सहजभर्त्रतिरिक्तभजनात्। अत एवाद्यश्रीमहिष्या गीतम् 'त्वकश्मश्रुरोमनखकेशपिनद्धमन्तर्मासास्थिरक्तकृमिविट्कफपित्तवातम्। जीवच्छवं भजति कान्तमतिर्विमूढा; या तेपदाब्जमकरन्दमजिघ्रती स्त्री'ति। अतस्तदुरापत्वेऽपि तदाशया तद्भजनमन्यभजनरहितं कुर्वद्भिरेव सर्वैः स्थेयमिति, भक्तिमार्गनिष्कर्षः। एतास्तु भगवदर्थमेव प्रकटिताः। अतः सुष्ठूक्तं वस्तुतस्त्वित्यादि। यद्वा। धर्मो द्विविधोन्तरङ्गो बहिरङ्गश्च। सोऽपि प्रत्येकं त्रिविधः। तथाहि। विहितत्वेन क्रियमाणो भगवद्विषयकः श्रवणादिरन्तरङ्गतमो धर्मः, योगादिसाधनैरात्मचिन्तनं तादृक्तरः, 'अयं हि परमो धर्मो यद्योगेनात्मदर्शनमिति स्मृतेः। फलानुद्देशेनैश्वर्यार्पणधिया क्रियमाणो यागादिरन्तरङ्गः। वर्णाश्रमधर्मत्वेन स्वर्गादिफलोद्देशेन क्रियमाणो वैदिको धर्मो बहिरङ्गः। ततस्तुच्छस्वर्गादिफलको विविधस्त्रीपुरुषाधिकारिकपातिव्रत्यादिविविधदेवताव्रतादिः स्मार्तो बहिरङ्गतरः। ऐश्वर्यारोग्यादिफलकविविधदेवताग्रहादिभजनरूपः स्मार्तो बहिरङ्गतमः, अत्र पूर्वपूर्वप्राबल्यं ज्ञेयम्। पूर्वपूर्वासम्भव उत्तरोत्तरकर्तव्यता च। प्रेमानन्तरं स्वव्यसनतः क्रियमाणः श्रवणादिर्न धर्मः, तल्लक्षणाभावात्। 'चोदनालक्षणोर्थो धर्म' इति यतस्तल्लक्षणम्। पूर्वोक्ते सर्वत्र प्रवृत्तिनिवृत्योस्तत्तदधिकार एव प्रयोजकः। भगवान्मर्यादापुष्ट्योर्मध्ये यं जीवं यस्मिन् मार्गे मनुते तस्मिन्तस्य तदेवाधिकाररूपं तत्तच्छास्त्रं च तत्तन्मार्गीयधर्मनिरूपकम्। पूर्वोक्ताधिकारवतां स्वस्वाधिकारिक-धर्माकरणे च दोषः। अत एव पार्थस्य पुष्टावङ्गीकारान्मर्यादामार्गे निषिद्धस्यापि गुर्वादिहननस्याकरणे भगवान् अनिष्टं फलमाह 'अथ चेत्त्वमहङ्कारात् श्रोत्र्यासि विनङ्क्ष्यसी'ति। प्रकृतेऽपि स्त्रीरत्नानामासां पुष्टिपुष्ट्यामङ्गीकार इति न मर्यादामार्गीयधर्मधिकारः। किन्त्वविवाहेऽपि भगवत एव भजने। अत एव मर्यादाधर्मो भगवतोक्तोऽपि नैताभिरङ्गीकृतः। अङ्गीकारे तत्राधिकारस्य हेतुत्वान्,

नह्यनधिकारिहृदि धर्मः स्फुरति। एतज्ज्ञापनायैव हि भगवताप्युक्तम्। एतेन मर्यादामार्गीयस्य पुष्टिमार्गीयधर्मानङ्गीकारः इत्यपि ज्ञेयम्। एवं च सति मर्यादामार्गीयो धर्म एतासां परधर्म इतिविवाहितपुरुषभजनमपि व्यभिचार एवेत्यभिप्रेत्य तथोक्तम्। सहजभर्तृत्वेऽपि भगवतो विवाहकरणं तु तादृशभक्तनिरोधार्थं तत्तद्रसानुभवार्थं मर्यादास्थापनेन लोकशिक्षार्थं च, आदित्यादीनां लीलार्थं मातृत्वेनाङ्गीकारात्पुत्रभावेनैव भजनं भगवत्प्रापकं कश्यपादिषु च पितृत्वेनाङ्गीकारात्तासां तासां तत्तत्पतिभजनमेव स्वधर्मः। भगवता तथैवाङ्गीकृतत्वात्, न तु तत्र विवाहः प्रयोजकः। तद्विवाहस्य भगवल्लीलोपयोगित्वेन भगवद्विवाहतुल्यत्वादित्यलमधिकोक्त्या।

श्रीसुबोधिनी : वस्तुतस्तु। भगवता स्वार्थमुत्पादिताः मध्येकालविलम्बेऽन्यान् गोपालान् भ्रमात्पतिबुद्ध्या गृहीत्वा व्यभिचारं कृतवत्यः, तेन दुष्टा अपि जाताः, पुत्राद्युत्पत्त्या, यथाऽहल्या भ्रमात् प्रवृत्ता दुष्यति, अतो जाते दोषेऽयं भावो निवर्तितुं योग्यः, यथा भर्त्रा व्यभिचारिणी त्यज्यत इति। तथापि भगवद्भाव उत्पन्न एवेत्याश्चर्यमित्याह **कृष्णे क्व चैष** इति। **केचित्तु** निवेदनानन्तरं पुनर्गोपसंबन्धात् व्यभिचारमाहुः। बलादपि नाशितां नाशितैवेति। तन् मन्यमानाः स्वपार्श्वस्थानि 'ति भावेनैव तत्पतीनां रमणम्। न तु ताभिः सह, यथा नाशशङ्का स्यात्, तां रीतिं न हि ते तासु कर्तुं शक्ताः, तासामेवानुभावेन भगवता वा भस्मसाद् भवेयुः। **किञ्च**। यदि प्रक्रमान्तरं दोषः स्याद् भावश्च न भवेत्। तदाह **कृष्ण** इति। न हि सदानन्दे फलरूपे भावो दोषाय, तथा सति फलार्थं कर्म कोपि न कुर्यात्। उद्धारार्थं वा परमानन्दः प्रकट इति। तत्र य एतादृशो भावः सोवश्यं सर्वपुरुषार्थसाधक इति ब्राह्मण्यादिरहितानां सर्वपुरुषार्थसाधको भावो जातः। ननु कथमेवमकारणका कार्यात्पत्तिः, विरुद्धस्य वा कारणतेति चेत्तत्राह **नन्विति**। सत्यमेवैतद् विरुद्धमेतदुभयमिति। तथाप्येवं वितर्कं ईश्वरः **अविदुषोपि अनुभजतः** स्वानुरूपमेव श्रेयः करोति। न तु सेवकानुरूपम्। यद्यप्ययमर्थः लोके वेदेप्यप्रसिद्धः तथापि गोपिकासु दृष्टत्वादेवं वितर्कः, उपपत्तिरीश्वरत्वादेव, ईश्वरो हि क्वचित्सेवां न मन्यते, विपरीतमपि फलं प्रयच्छति, प्रमादादप्यपराधे प्राणानेव वियोजयतीति। क्वचिदधिकमेव फलम्। तत्रादृष्टं नियामकमिति

चेन् न, ईश्वरत्वभङ्गप्रसङ्गात्। लोके परमेश्वरत्वाभावात् तथाऽविरुद्धमपि भवेत्, भगवति तथा कल्पनायां प्रमाद एव, लोकन्यायेनाप्येकदेशेन दृष्टान्तमाह अगदराज इवेति। अमृतं हि प्रमादादप्युपभुक्तं प्रसादं संपादयत्येव, भ्रमादग्निस्पर्शोपि दाहहेतुर्भवति। तथापि कदाचिदेव सजातीयप्रचयसंवलित एव, अन्यत्रेश्वरत्वाभावात् श्रेयोव्यभिचारो न दोषाय। न भवतिगदो यस्मादिति गदनिवर्तकं वा अगदमौषधम्, सर्वेषां शक्तिरेकत्रप्रतिष्ठिता राजत्वमापादयतीत्यगदराजोऽमृतम्, भगवतः स्वानुरूपमेतदेव, प्रमाणानां तु बलमेकमेव तदपि न परमकाष्ठामापद्यते, अन्यथा केषांचिदेवं स्यात्, अतः प्रमेयबलादेवैवंभाव इति लक्ष्यते। अनुभजत इति भगवदिच्छया भजनमभिप्रेतम्, 'यदेव विद्यया करोती'ति श्रुत्या ज्ञानाभावे भजनं न फलसाधकमिति शङ्कापरिहारार्थमपिशब्दः। साक्षाद् भजत इति विशेषः। अनेन मन्त्रादिद्वारा भजनं तु भजनानुरूपमेव फलतीति सूचितम्। उपयुक्त इति। समीपे निःसंदिग्धः सर्वलोके नत्वन्यत्र मिश्रितः।

श्रीमद्विठ्ठलेश प्रभुचरण कृत स्वतन्त्र लेखः -

अथवानन्तकथारसस्य किं ब्रह्मजन्मभिरित्युक्ते प्राप्ताशङ्कयामाह क्वेमा इति। आशङ्का तु। ननु स्त्रियः पुरुषमात्रे कामुक्यः स्वभावत एव भवन्ति। भगवांश्च पुरुषोत्तमः। तथा च कामभावेन भगवति भक्तानामेतासां कथं ब्रह्मजन्मादिवद्भयोप्युत्कर्षो युज्यत इति तन्निरासायात्र सर्वाभ्यः स्त्रीभ्यः सर्वेभ्यः पुरुषेभ्यश्चाधिक्यमुपपाद्यते। तत्रापि स्त्रीभावेन भक्तानां कथमुत्कर्ष इति शङ्कानिरासाय प्रथमं स्त्रीभ्यो वैलक्षण्यमुच्यते। इमाः क्व, साधरण्यः स्त्रियश्च क्व। अल्पसाधर्म्यमप्यन्योन्यं नास्तीत्यसम्भावनापूर्वकं कथनम्। अन्यासु स्त्रीशब्दप्रयोगादेतासु स्त्रीत्वमपि निरूपयितुं शक्यमिति ज्ञाप्यते। स्त्रीणां कामद्वारैव पुंसि स्नेहस्य नियतत्वात्। एतासामतथात्वात्। यद्यपि कामलीलाप्येतासु निरूप्यते। तथापि न तदुपाधिकः स्नेहोत्र, किन्तु निरुपधिरेव। भगवान् स्वयं तादृग्रसदानार्थं तं भावं संपाद्य तं रसं ददातीत्यवोचाम। वैलक्षण्यमेवाह। अवनचरोति। एतास्तु भगवता कालकर्मादिसंबन्धेभ्योपि सर्वदा रक्ष्यन्ते किं पुनः पुरुषान्तरसंबन्धादित्यवने रक्षण एव चरन्तीति तथा। पुत्रोत्पत्त्यादिकं तु सर्वभवनसमर्थदालौकिकप्रकाराद्भगवत एव। गोपानां तु 'मन्यमानाः स्वपार्श्वस्थानि'ति न्यायेनाभिमानमात्रमेव सर्वत्र, व्यवहारमात्ररक्षयैतद्गार्तागोप-

नेनैतद्रसपोषायैवं भगवता क्रियते अतः केवलभगवदीयत्वं नान्यासु। तदेवाह
व्यभिचारदुष्टा इति स्त्रीणां विशेषणम्। जीवमात्रस्यैव भगवानेव भर्ता,
 तत्रापि स्त्रीणाम्, तथा चान्येष्वेव सदा तासां संबन्धात्ताः सर्वा व्यभिचारदुष्टा
 एव। अतो बह्वेव वैलक्षण्यमिति भावः। अतः परं पुरुषेभ्योऽप्युत्कर्षमाह
कृष्ण इति। सन्ति नारदब्रह्मदयो भक्ता भगवति भावन्तस्तथाप्येष भावः क्र
 तेषु वर्तत इत्यर्थः। चकाराद्व्यभिचारादिदोषरहितायां लक्ष्म्यामपि नायं भावः।
 एष इति स्वानुभव उक्तः। तेनान्यत्रैतत्सजातीयभावश्रवणस्याप्य-
 भावात्कथमन्यत्रैषोस्तीति मन्तव्य इति भावः। अथवा। बर्हापीडेतिश्लोके
 गोपिकानामेव भावरूपस्तदर्थमेव कोटिकन्दर्पलावण्यं प्रकटीकृत्य तद्भोग्यत्वेन
 प्रकटः कृष्णशब्दार्थ इति विवृतम्। तथा च ब्रह्मादीनां भावो यद्यप्यस्ति
 तथापि कृष्णे पूर्वोक्तलक्षणे क्र भाव इत्यर्थः। न हि कदाचिद्भगवांस्तद्भोग्यत्वेन
 तदर्थं प्रकट इति भावः। विषयतो वैलक्षण्यमुक्त्वा स्वरूपतो वैलक्षण्यमाह
एष भावः क्वेति। अनुभवैकवेद्यो लोकवेदाप्रसिद्ध इत्यर्थः। प्रकारतोपि
 वैलक्षण्यमाह **परमात्मनि क्वेति**। आत्मा हि प्रियः सर्वत्र प्रियत्वस्य
 तदुपाधिकत्वात्। एतासां तु आत्मनः सकाशात् परमोधिकः प्रियो यस्तस्मिन्
 भावः। तेन नात्मार्यं भगवान्प्रियः किन्तु भगवदर्थं स्वात्मेत्यायाति। ब्रह्मादीनां
 तु भगवान्प्रियामकत्वेनात्महितकर्तृत्वेनैव प्रियोतो बहुवैलक्षण्यमित्यर्थः। उत्पत्तितोपि
 वैलक्षण्यमाह **रूढभावः क्वेति**। रूढः सहजो लोकवेदाद्यजनित इत्यर्थः।
 अन्येषां तु तादृशभाववत्त्वाद्द्वैलक्षण्यम्। किंच । रूढभावपदेन प्रमाणतो
 वैलक्षण्यम्। **एष भाव** इति प्रमेयतः। **परमात्मनीति** साधनतः, कृष्ण इति
 फलतश्च। अन्यत्र नैवंरूपत्वमुक्तम्। तथापि भगवतीश्वरत्वेन
 ज्ञानाभावाल्लौकिकत्वज्ञानस्य च जघन्यत्वात्कथं ब्रह्मादिभ्योऽत्रोत्कर्ष
 इत्याशङ्क्याह। **नन्वीश्वर** इति। अत्रायं भावः। फलाधिक्येनैवाधिक्यं न तु
 साधनप्रकारविशेषैः। तच्चैतास्वेव दृष्टं नान्येषु। एतदेवाह विदुषोपीश्वरत्वेन
 स्वरूपं विदुषोऽप्यनुभजतः शास्त्रार्थत्वेन ज्ञात्वा भजतः पुरुषस्य
 साक्षात्स्वयमपीश्वरः किं श्रेयस्तनोतीति काकूक्तिः। किन्तु न तनोतीत्यर्थः।
 तेषां भगवज्ज्ञानवचनभक्त्यादिभगवद्धर्मैरेवाखिलपुरुषार्थसिद्धिर्न तु स्वयं
 भगवानागत्य किञ्चित्करोतीति तथा। अस्तु वा कदाचिद्भक्त्यतिशयेन गजेन्द्र
 इव पुरुषार्थदानम्, तथाप्यगदराज इव किं श्रेयस्तनोत्यन्येषु

विवक्षितार्थस्यातिगोप्यत्वात् दृष्टान्तव्याजेनाह। **अत्रायमर्थः।** 'एका तदङ्घ्रिकमलं संतप्ताः स्तनयोरधादि'तिन्यायेन विरहानलसंतापहृदयगतस्मररोगशमनाय यथैकैकमङ्गं भगवतः स्वहृदयादिदेशेष्वेताः स्थापयन्ति न तथा ब्रह्मादयः। यत ईश्वरात्रित्यं ते बिभ्यत्येव, तत्राप्येतासु भगवतो न स्वातन्त्र्यं प्राधान्यं वा किन्तु तासामेव, तदाह **उपयुक्त** इति पदेन। यथौषधस्य तापरोगनिवर्तकत्वेनैवोपयोगो न मुख्यत्वम्, पुरुषस्यैव मुख्यत्वं तथेत्यर्थः। यथा रोगनिवृत्त्यनन्तरमपि पोषकं रस्यं च यदि भवत्यौषधंतदा यथेच्छं भोगस्तस्य तथा तत्रापि विरहतापोपशमनानन्तरं यथेच्छं भोगइति ज्ञापनाय राजपदम्। **अथवा।** साक्षाद्यच्छ्रेयस्तत्किं तनोत्यन्येषामिति योजना। इतररागविस्मरकत्वेनास्यैव रसस्य साक्षाच्छ्रेयोरूपत्वादेतदन्येषु तददानात्तथा। **अथवा।** विदुषो जनस्य भगवान् श्रेयस्तनोतीति सत्यं तथापि किमनुभजतो विदुषस्तथाकरणमिति। तत्रानुभजनं भगवद्भजनानन्तरं स्वभजनं विरचितचाटुवचनरचनमि-त्यादिगीतोक्तन्यायेन। नह्येवं ब्रह्मादिषु संभवति। **अथवा।** प्रतिपदं काकूक्तिर्ज्ञेया। तथाहि। विदुषो जनस्य किमीश्वरः श्रेयस्तनोति। **अयमर्थः।** कर्तुमकर्तुमन्यथाकर्तुं समर्थो हीश्वरः। नहि ब्रह्मादिष्वेवं रूपं प्रकटीकृत्य फलं ददाति। एतासु पूर्णकामत्वात्मारामत्वादीन् स्वरूपधर्मानप्यन्यथा कृत्वा ददाति। तेषु वाङ्मर्यादामपि नान्यथा करोतीति तथा। अनुभजतः किं तनोतीति पूर्ववत्, अन्यस्य यच्छ्रेयस्तनोति तत्किं विदुषस्तनोति किन्त्वंविदुष एव तज्ज्ञानानुरूपं श्रेयस्तनोतीत्यर्थः। स्वरूपस्यानन्दरूपत्वात्तस्य चानुभवैकवेद्यत्वेन वाक्चक्षुराद्यवेद्यत्वाद्ब्रह्मादीनां च पुरुषत्वेन भगवददानाच्च साक्षात्स्वरूपानुभवाभावादविद्वत्त्वम्। एतासां तथात्वं प्रसिद्धम्। साक्षाच्छ्रेयोपि किं तनोतीति पूर्ववत्। साक्षात्स्वयं किं तनोतीत्यप्युक्तम्। तनोतिकिमित्यपि। एषु श्रेयः सकृददाति न तु विस्तारयति। विस्तारणं च तदेकपरचित्तत्वम्। तदर्थैकप्रयत्नत्वादिकम्। तदुक्तं 'तत्र मम हृदयमतिरयत्नमिति'। 'विशति वितनोरन्यो धन्यो न कोपी'त्यादिना। नह्येमन्यत्र करोतीति तथा। अगदराज इव किमिति पूर्ववदुपयुक्तः किं श्रेयस्तनोतीति। न हि ब्रह्मादीनामुपसमीपे एकस्मिन्नासने शयनादौ वा युक्तो भगवान् भवति। यतो भगवद्दर्शनमपि तेषां दुर्लभम्। एतासां तूपयुक्तस्तथेति बह्वेव तारतम्यमित्यर्थः।

यद्वा ननु भक्तिमार्गेऽन्यभजनराहित्येन भजनं मुख्यमित्येतासां स्वपतिसंबन्धेन कथमेताः परं तनुभृत इत्याशङ्कानिरासायोच्यते। इमाः स्त्रियो व्रजस्त्रियोव्यभिचारदुष्टाः क्व। नेत्यर्थः। तत्र हेतुः अवनचरीरिति। सर्वदा स्वस्य भगवदुपभोग्यतां ज्ञात्वा रक्षणपरा इत्यर्थः। किञ्च। यदि तादृश्यस्तदा कृष्णे एष रूढभावः क्व च। असंभावितत्वात्। तथाहि। रूढपदेन भावस्यानवच्छिन्नत्वमुच्यते। तेनान्तर्बहिर्भेदेनाहर्निशं भगवद्रमणस्य जायमानत्वात्तद्भाव-रहितत्वं न कदाप्येतासामिति क्व तत्सम्भावनापि। अत्र विवाहितमतिभजनमेव व्यभिचारशब्दवाच्यं तदप्येतासां नास्तीत्युच्यते। ननु 'शुश्रूषन्त्यः पतीन् काश्चित्' ता वार्यमाणाः पतिभिर्'रित्यादिकथनात्तत्सम्बन्धाभावो न वक्तुं शक्यते इति चेत्। न। तत्सम्बन्धस्तासामभिमानिक एव न तु वास्तवः। 'अस्प्राक्ष्म तत्प्रभृति नान्यसमक्षमञ्जः स्थातुं त्वयाभिरमिता' इत्यत्र 'मन्यमानाः स्वपार्श्वस्था' नित्यत्रापि तथोक्तत्वात् पुल्लिङ्गदारपदेनापि तत्सम्बन्धाभाव एव तासु ध्वन्यते। न चाभिमानिकस्यापि तस्य सदोषत्वमेवेति वाच्यम्। 'स एतावानास' इति श्रुतेरेतत्सृष्टेः स्वरूपात्मकत्वेन रसार्थं स्थित्यर्थं च प्रभुणैव तथा स्थापितत्वात्। न च भगवत्सम्बन्धात्पूर्वं तथेति वाच्यम्। उक्तोपपत्तेः। न च यथा भगवत्सम्बन्धात्पूर्वं न तथात्वं न तथोक्तहेतोस्तदनन्तरमपीति वाच्यम्। तासां तत्स्वरूपातिरिक्ते तदात्मकत्वास्फूर्तेः। वस्तुतस्तु। फलप्रकरणीय-रमणात्पूर्वमपि तासां स्वप्नेषु तत्सम्बन्धः समजनीति लक्ष्यते। अन्यथा 'अस्प्राक्ष्म..त्वयाभिरमिता' इति च सम्बन्धस्य भूतार्थतां न वदेयुः। किञ्च। अन्यसमक्षं स्थातुं न पारयाम इत्युक्त्या यत्रान्यसमीपस्थितिरप्यशक्या तत्र तदनन्तरभाविन्याः कृतेस्तथात्वे किं वाच्यमिति भावो व्यज्यते। तेन तासामेतत्सम्बन्धकालो न कदापीति नोक्तानुपपत्तिः। भगवत्सम्बन्धस्य तु तथात्वं वक्तुमयुक्तम्। सर्वप्रमाणविरोधात्। अन्तर्गृहगतानां तादृशबुद्धियुक्तत्वेन प्रतिबन्धाभावाच्च। परमात्मपदेनाप्येतदेव ज्ञाप्यते। तद्भजनस्यातथात्वात्। ननु पूर्वं ज्ञानादिसाधनवतामेतद्भावाभावेनाकृतार्थत्वोक्त्या तदतिरिक्तं साधन किमेताभिः कृतं येनैतादृशं फलमित्याशङ्क्याह नन्विति। ईश्वरः साधननैरपेक्ष्येण सर्वकरणसमर्थो विदुषोऽपि ज्ञानयुक्तस्यापि पुरुषस्य नैष्कर्म्यमप्यच्युत-भाववर्जित 'मितिवाक्यात्केवलज्ञानस्यापुरुषार्थसाधकत्वं ज्ञात्वाऽनुपशब्द भजतो

भजनं कुर्वतः साक्षात् स्वयं भजनातिरिक्तसाधनापेक्षः श्रेयः फलं तनोतीत्यर्थः। परं 'ये यथा मां प्रपद्यन्त' इति वाक्यात्तदधिकारानुसारेण। अपिशब्देन यत्र स्वार्थसाधनत्वेनापि भजनकर्तुः श्रेयः स्वयं साक्षात्तनोति तत्र तदर्थैकभजनपराणामेतासां साक्षात्स्वयं तत्तनोतीति किं वाच्यमिति ज्ञाप्यते। प्रत्युत 'न पारयेऽहं निरवद्यसंयुजा' मित्यत्रैतद्भजनानुरूपस्य श्रेयस एवाभावः सर्वकरणसमर्थेन प्रभुणाप्युक्तः। अत एव यथैतासां तत्तनोति न तथा पूर्वोक्तस्येति ज्ञापनाय दृष्टान्तमाह अगदराज, इवेति। अत्रायं भावः। यथामृतं स्वभजनकर्तुरभीष्टं साक्षात्स्वयमनुपानादिसाधनव्यतिरेकेणापि तनोति न तु तेनामृतस्य तत्तन्यते। तथा स्वार्थसाधनत्वेन भजनकर्तुर्ज्ञानिनोऽप्यभीष्ट- भगवांस्तनोति न तु तेन भगवतस्तत्तन्यते। स्वार्थपरत्वात्। अत्र तु यथैतासामभीष्टं प्रभुस्तनोति तथैता अपि तस्य तत्तन्वन्तीति नानुपपत्तिः काचित्।

अथवा। निषेधस्य प्राप्तिपूर्वकत्वेनात्र तदभावात्प्रकारान्तरेण व्याख्यायते। एताः परं तनुभृत इत्यनेन व्रजसीमन्तिनीनां सर्वौत्कर्षं निरूप्य तत्रैवोत्तराद्धं साधनानां तदसाधकत्वोक्त्या तदभावे कथमेवमेतासां सामित्याश्चर्यमिव मन्यमानो यत्र भगवत्कृपया सर्वसाधनरहितासु हीनजातीयासु पुलिन्दीष्वप्युत्कर्षसिद्धिस्तत्र किं वाच्यमङ्गसङ्गाधिकारवतीष्वेतास्वितत्याशयेनाग्रे पुलिन्दीराह क्वेमा इति। इमा स्त्रियः पुलिन्धः क्व। कृष्णे एष रूढभावः क्व च। यद्यपि 'ता नमस्यन्निदं जगा' वित्युक्तेरेतद्वीक्षणस्य कालान्तरीयत्वेऽपि भावनया पश्यन्निव वदतीतीमा इति प्रदर्शनम्। यदि पुष्टिमार्गीयं वा किमपि साधनं भवेत्तदा संभवेदपि। एतासां तदुभयाभावादसंभावितमिवोच्यते। तत्र पुष्टिमार्गीयतदभावायाह व्यभिचारदुष्टा इति। अत्रापि व्यभिचारपदं विवाहितपतिभजनपरम्। यतोऽस्मिन्मार्गे साधनं सर्वात्मभावस्तत्र तत्यागस्यापि विहितत्वेनाङ्गीकृतिः। 'संत्यज्य सर्वविषयान्' 'पतिसुतान्वयभ्रातृबान्धवा' नित्याद्युक्तेः। तेनैतासामेवं भावाभावेन व्यभिचारदुष्टत्वमेवेति पुष्टिसाधनाभावः सूचितः। मर्यादामार्गीयतदभावायाह वनचरीरिति। मर्यादायामधिकारिणामेव साधन- निष्पत्तिरुच्यते। अतो वनचरीत्वेनातिक्षुद्रजातीयत्वेनाधिकाराभावात्तदभावः। जन्मान्तरीयं तदिति नाशङ्कनीयम्। प्रमाणाभावात्। तादृशाधिकारस्याप्यजातत्वात्। तर्हि कथमेवमेतासामिति चेत् तत्रोपपत्तिमाह नन्विति। ईश्वरः साधनमनपेक्ष्य

सर्वकरणसमर्थः साक्षात्स्वयं श्रेयस्तनोतीत्यर्थः। ननु स्वरूपस्योभयत्र साधनत्वे फलस्याविशेषात् कथमेतदपेक्षयोत्कर्षस्तत्प्रियास्वित्याशङ्कानिरासायाधिकारभेदात् फलभेद इत आधिक्यं चेति विशेषणद्वयेन, अनुभजतोऽविदुष इति। व्रजरत्नप्रियाणां 'स्वागतं वो महाभागा' इत्यादितत्कृतनिषेधेऽपि स्वभावदार्ढ्याद् भजनकर्तृत्वेन नानुभजनं, प्रत्युत मानापनोदनादिषु प्रभोरेव तथात्वमस्ति, न त्वेतासामेतादृशत्वं क्वचित्सिद्धम्। तत्रापि 'दयितास्तनमण्डितेन कुङ्कुमेनाननकुचेषु लिम्पन्त्यस्तदाधिं जहु'रित्यत्र दयितापदेन व्रजदेवीनामुक्तत्वात्तत्सम्बन्धिकुङ्कुमेन प्रभुसम्बन्धाधिकारस्य जातत्वाद्भजनादनु-भजनमेतासां सिध्यतीत्यनुभजत इत्युक्तम्। किञ्चा 'रसो वै स' इति श्रुतेर्भगवतो रसात्मकत्वेन तत्स्वरूपाभिज्ञत्वं-वीक्ष्यालकावृतमित्युक्तीरित्या तत्प्रेयसी-नामेवोच्यते। एतासां तदभावादविद्वत्त्वमित्यविदुष इत्युक्तम्। विदुष इति पदच्छेदे माहात्म्यज्ञानवत्त्वेन तद्भावावहित्यमेव। 'अधिकारानुसारेण ज्ञानं ज्ञानानुसारेण फलमिति 'मल्लानामशनि'रित्यत्रोपपादितम्। एकवचनं जात्यभिप्रायेण सामान्यत्वज्ञापनाय। तादृशभोग्यशरीराभावाय पुल्लिङ्गनिर्देशः। ईश्वरत्वाद् यत्रानधिकारिणोपि श्रेयस्तनोति तत्र किं वाच्यं तास्वित्यपिशब्देन द्योत्यते। तत्र दृष्टान्तमाह अगदराज इवेति। न ह्यमृत सबद्धं सदधिकारिणं विचारयति, तथात्रापीत्यर्थः। अपि च। अत्रामृतादिपदानि विहाय केवलरोगनिवर्तक-त्वापादकागदपदोपादानेन पुलिन्दीनां भगवत्संबन्धः स्मररोगशान्त्यर्थमित्यवगम्यते। 'जहुस्तदाधि'मित्यत्र तन्निवृत्तिमात्रस्यैव मनोरथत्वेन कथनात् व्रजखनिसमुद्भूतरत्नानामेतासां तु विरहदशोत्पन्नस्मररोगापगमे जातेप्यग्रे विविधरतिकेलिकलापैरखिलरसमयप्रियतमस्वरूपामृतास्वादनं मुख्यमिति नेतद्दृष्टान्तं पूर्वोक्तस्येति ज्ञेयम्। वस्तुतस्तु। व्रजपरिवृढप्रेयसीनां प्रियवियोगकालीनार्तिरूपस्यापि भावस्य 'ता मन्मनस्का' इत्यादिभगवदुक्त्या तदात्मकत्वेनानन्दरूपत्वाद् गदत्वमनुपपन्नमिति तथोच्यते। उपयुक्तपदेनापि पुलिन्दीनामुप समीपे स्थितिरेतासां तु साक्षादङ्गसङ्ग इति महद्वैलक्षण्यं सूच्यते। तथा चात्र पुलिन्दाकथनमेव सुष्ठु। यद्यपि 'दृष्टैवमादिगोपीना'मित्यत्र 'ता नमस्यन्निदं जगा'वित्युक्तेस्तत्प्रसङ्ग एवात्र समायाति। तथाप्युद्धवः कालान्तरे पुलिन्दीष्वपि भगवद्भावानुभाव दृष्टवानिति लक्ष्यते। 'सरिद्वनगरिद्रोणीर्वीक्षन्

कुसुमितान् द्रुमा 'नित्यनेन गिरिस्थितानां तासामपि वीक्षणस्यानुक्तसिद्धत्वात्।
 तथा च। पूर्व 'मेताः परं तनुभृत' इत्यनेन घोषसीमन्तिनीः स्तुत्वा तत्राश्चर्यमिव
 मन्वानः पुलिन्दीः स्मृत्वा यत्र तास्वप्येवं तत्र किं वाच्यं
 तत्प्रियास्वित्याशयेनेदमुक्तमित्यवगम्यते। तेन तासामेवात्र स्तुतिरिति नोक्तानुपपत्तिः।
 किञ्च। इमा इति प्रदर्शयैव कथनं प्रभुवल्लभासु नोद्धवस्य संगच्छते। तत्रापि
 ववेत्यसम्भावनापूर्वकम्। किञ्च। तासां निरुपधिभाववत्त्वेन स्त्रीत्वकथनमपि
 नोपपद्यते। स्त्रीणां कामोपाधिकभावस्यैव नियत्वात्। उद्धवेन वनचरीपदं
 तदङ्गसङ्गिनीषु न प्रयोक्तुं शक्यम्। द्वितीयविशेषणं वा तत्स्वरूपाभिज्ञतवात्।
 अपरञ्च। 'कृष्णास्य दयितः सखा' तमाह भगवान्प्रेष्ठं भक्तमेकान्तिनं क्वचित्'
 'तं वीक्ष्य कृष्णानुचर'मित्यादिवाक्यैरत्यन्तरङ्गभक्तस्योद्धवस्या सामहो
 चरणरेणुजुषा 'मिति तच्चरणरजःसंबन्धिजन्मप्रार्थनमिति विरुद्धयते। अतः 'पूर्णाः
 पुलिन्ध' इति तासां भगवत्संबन्धस्योक्तत्वादुक्तानुपपत्तेश्च ता एवात्रोच्यन्त
 इति सर्वमनवद्यम् ॥६०॥

नन्वेतदन्योन्याश्रितम्, एवं भावो भगवति उत्तमकारणाभावे कथं
 भवतीत्याशङ्क्य ईश्वरस्तथा कृतवानित्युक्तम्। ईश्वरः कथं करोतीत्याशङ्कायां
 तदिच्छानुसारेण भजनादित्यनुभजनेन निरूपितम्। इच्छानुसारि
 भजनमकारणकमिति पुनः सदोषस्तदवस्थः। अत एकं निश्चित्य साधनं
 वक्तव्यं, भगवदिच्छा कारणान्तरं वेति। आद्ये। तासां न कापि स्तुतिः,
 कारणान्तरे तु किं ब्रह्मजन्मभिरिति विरुद्ध्य इत्याशङ्क्याह नायं श्रियोङ्ग
 इति।

SRI SUBODHINI: These Gopis are "lower" in caste-category; and also womenfolk; hence considered as "lower" by birth! And the "status" of their place (village) is also low! Because, they move around in the forests. Of course, the ideal life is one, which is spent in the forest only (contemplating on our Lord). But it is said that, for the forest life to be beneficial, it is necessary at first, to have been born in a good family, and then one is supposed to give up the home/family, and for doing worship of the

Lord (to do Seva) go to the forest! This is the type of living in the forest, which is the “best”. If by just staying at the forest, one becomes “great”, then even the “monkeys” should all become “great”! In this verse, what is given is “traveling or living in forest” and “not residing in the forest”. The purport of this is that, the Gopis were traversing the forests as per their own independent desire and will. As they had to sell curd etc. they were going to all the places. Money earned after selling food articles, usually, is considered as “tainted”. In view of this, their “inner-minds” were also not pure i.e. full of blemish. We will see later, that the reference to these “women” is not for the “Gopis”, but to the forest women.

SHRI GOSAINJI'S COMMENTARY ON THIS VERSE.

The Gopis have been called as “full of blemish” due to their disposition of “wrong behaviour” (VYABHICHARA DUSHTAHA). THIS IS ABSOLUTELY INAPPROPRIATE AND WRONG. In the code of conduct (Dharmasastras), there is no “Prayaschittam” (sin mitigation ritual/act) prescribed, for the sin of having relationship with another’s husband, for a married woman. But the Gopis were having relationship only with their own husbands. How come then the Gopis have been termed “as of wrong behaviour”? If only a woman is branded with this “blemish”, then the children born out of her will be considered as “illegitimate” children. Hence, these children will not be entitled to do the fire worship of Agnihotra and other prescribed rituals. This will affect in turn, their progress in attaining the 4 main goals of one’s life viz. Dharma, Artha, Kāma and Moksha! In fact the scriptures, which prescribe the “four castes or categories” will also become wasteful or meaningless! If someone

were to say, that these scriptures on the "four stages and castes" (VARNASHRAMA DHARMA) have been made for the sake of the children of our Lord only, then this statement will be wrong, as it is not the truth, as the "Dharma Sastras" have not been made for the sake of our Lord's children only! In fact the word of being "CHASTE" (SATI) has been used, in Sri Bhagavatam, for women like Aditi (mother of the Gods), and also to the wives of our Lord Shri Krishna. But if the "Sastras" are made only for the Lord's wives and children, then the reference to Aditi and others will not be right. This doubt has been removed by our Shri Mahaprabhuji. The "caste" and the "stage" in life pertains to the "physical body" only (as a Brahmin etc. or a bachelor etc.). The code of conduct (Dharma Sastra) has been made for the right conduct of the physical bodies of both "the castes and the stages" of life. (VARNAASHRAMA DHARMA). These rules cannot pertain or govern the nature and behaviour of our Lord. Like the authority, which the Dharma Sastras have, to control the nature of conduct of the "bodies", in the same way, the authority to govern the nature of the Divine conduct, is vested with the scriptures dealing with our Lord (Bhagavad Sastra). Hence, both of their authority is different from each other. In the "caste-stage" life, what is considered as "one's Dharma" (one's duty - SWADHARMA) is due to considering, through ignorance, the "body" to be the "Ātma". But in reality the "Dharma" of the "Ātma" should be the real "Dharma" for everyone as SWADHARMA! The word "SWA" (one's own) denotes the "Ātma" and not the "body". In view of this, those who are having the attachment to the body, should follow the "Dharma Sastras". But the "knower of Brahman" (Brahmajnani) becomes the first to deserve the

path of “Bhakthimarga”, as he is not under the control of the Dharma Sastras. This truth has been very clearly explained as the main reason for our Lord’s incarnation. “Oh Lord! You take incarnation for the creation of Bhakthi in the pure mind and heart in the “Jeevan Muktha Paramahamsa” sages (those who have attained liberation and roam in the universe, without any care as the “swan” (Hamsa).) – “TADA PARAMAHAMSANAAM MUNI-NAAM AMALĀTMANAAM.” This is the same truth, which Shri Vyasa has written, through the Brahma Sutra “MUKTHOPASRIPYAPADESAT”. This means “Those Mahatmas who have no “ego” of their body, and who have attained “liberation” only attain our Lord!” In the “Bhagavata Sastra” also, all the meanings are given only keeping in view this “Bhakthimarga” or the path of devotion. In fact, if one were to serve anyone else than our Lord, then, the same is considered as “blemishful”

Our Lord has declared in Sri Bhagavatam the following: (1) He who worships Me exclusively by giving up all the other “bodily” Dharmas (conduct) connected with his caste or stage in life, as provided by Me, through the relevant scriptures, is considered as the highest. (2) He who worships Me after giving up fully all other Dharmas is the highest. From this, it becomes clear, that one should exclusively devote oneself for the “Bhajan” (Seva) of our Lord, by giving up all the other calls and tasks. Some of the Dharma Sastras have regarded “Not one’s Dharma” as “Dharma” for some! This of course is a deception. Keeping this in mind, Shri Vyasji, when he wrote the Sri Bhagavatam (which is the primary Bhakthi Sastra) had made a promise that, in this Sri Bhagavatam, there is no type of deception at all, and this contains such an exalted “Dharma” (truth), which is worthy of being known.

(DHARMA PROJHITAKAITAVOATRA.) That is why, the Dharmasastra is silent on the Bhaktisastra — as to whom the latter is applicable or not! How can it tell this also? Both the ways are different! Like in the “Kamasastra” of Vatsyayana, the Dharmasastras are not referred to! Although this “Kamasastra” has been written by a sage only!

Here also, it is not easy to attain our Lord, till the Lord decides to accept them, as His own, and till then these Gopikas will be independent. If so, then, due to their intense love, and conducting themselves, as they please, they will get destroyed. Hence, our Lord, made them tread the path of Dharma and made them get fulfilled with all the objects of their desire. Later they were established, by our Lord, in the conduct and life as per the Dharmasastras. Even after undergoing all this, they never got the blemish of “wrong behaviour” (VYABHICHARA) — we cannot say like this — as our Lord is the true “husband” of everyone and despite this, these Gopis became the “wives” of the Gopas! In this way, giving up the true husband, who is our Lord, and living and treating the “Gopas” as their husbands is indeed “wrong doing”! That is why, the principal queen Shri Rukmaniji has said that, “this human body, although alive, is akin and similar to a dead body only. On the outside, this body is covered by skin, hair, moustache, nails etc. But in its inside, we see flesh, bones, blood, excreta, urine, phlegm, air etc. and this body is considered by the foolish woman as her “husband” and does “service” to him! This is done to the “dead body” which has never even smelled the honey of your lotus feet?!” Hence, let the attainment of our Lord be very difficult; even, then due to the intense desire to attain our Lord, one should not serve

anyone else, other than our Lord. We should continue to be devoted to the Lord only, this is the acme and apogee of this path of devotion (Bhakthi).

For these Gopis, have been manifested by our Lord, for His sake only. But in the middle, due to the play and delay in time, these Gopis, due to their own delusion did the "wrong doing" (VYABHICHARA) with their own "husbands" innocently treating them, as their real "husbands" (BHARTHA). They even had children from them. In this way, they became "bad" (DUSHTA) and this is what is explained, in the Sri Subodhini by our Shri Mahaprabhuji.

In other words, we can say that "Dharma" is of two kinds: (1) "Antaranga" – what is done and felt "inside" oneself (secret). (2) Bahiranga – what is done outside. Of these two types, there are 3 sub-divisions each.

(1) Properly educated through the rules, which are specified, one does the practice of "listening" to the Lord's Divine Leelas etc. This is the highest of the "inside secret" Dharma. This is the first category of "ANTARANGATAMAM". (which is "Best")

(2) Doing Yogic Sadhana like contemplation, meditation is the second category of "ANTARANGATARAM". Through "Yoga" having the vision of one's Divine self is the highest Dharma (duty). (AYAM HI PARAMO DHARMO YADYOGENĀTMADARSANAM). This is specified in the Smṛti (law) of sage Yagñavalka.

(3) Without keeping the "result" (Phalam) as one's "goal", carry out all religious rituals, like Yagas etc. consecrating and surrendering them to our Lord. this is ANTARANGA DHARMA – 3rd category. (In comparison to the Nos. 1 and 2, this is considered as the lowest).

In the same way:

(1) With a desire to attain heaven and other "joys" and "pleasures" undertaking to do one's "Dharma" as per one's caste and stage in life is "Dharma of the outside" (BAHIRANGA).

(2) Lower than no. 1 above, are the various ceremonies/rituals/practices which also confer "heaven", which all types of persons, both male and female can practice (i.e. being "authorized" or "deserving" to practice) like chastity, worshipping of various celestial Gods etc. keeping vows and the like. These have been prescribed by "Smriti" (law of doing ceremonies). These acts are categorized as "BAHIRANGATARAM" (comparatively lower)

(3) The acts and rituals to please celestial deities and their worship to gain wealth, fame, health — this is the "lowest" of the "external oriented" Dharma — "BAHIRANGATAMAM"! (the lowest)

In all these 6 "Dharmas" the "first ones" (cited above) are the highest and best. The first 3 "ANTARANGA" Dharmas, are listed as the best, better, and good respectively downwards. Likewise the 3 "BAHIRANGA" Dharmas are listed as low, lower and the lowest respectively from 1 to 3 as above.

But if one is not able to do the "best" in the category made, then one should try to practice the next "best" category.

On getting "love" (Prema) to our Lord, one listens to His Divine Leelas, through one's "sense of sorrow, due to separation from the Lord" (VYASANA) — this is not "Dharma" as the characteristics which makes for "Dharma" (LAKSHANA) are absent in this. Why? Usu-

ally “Dharma” is practiced with certain actions of discipline (VIDHI) or “order” (ĀJNA), like the order given “everyday you should perform Sandhya” (AHARAHAA SANDHYAMUPASITA). Thus one’s “authority” (ADHIKĀRAM) determines, whether one has to observe the “inside” or the “outside” Dharmas (as described in items 1 to 3 for “inside” and 1 to 3 “outside” Dharmas as above).

In fact our Lord chooses and wills, as to whether a “soul” (Jiva) has to take to the Bhakthi path of “Maryada” (orderly) or “Pushti” (grace) and this becomes the path of the devotee. There are also scriptures explaining these paths available as guidance to these devotees. It is also true that “blemish” will attach to those, who do not perform their “authorized” or “enjoined” duties properly. Our Lord had accepted Arjuna to practice this path of grace, and the Lord also reminded Arjuna the provision in the Dharmasastra, regarding the refusal to listen to the words of the Guru by telling him, “If you, out of your ego, do not listen to My words, you will loose out.”

Here also, these Gopis of Vraja had been accepted by our Lord into the highest category of “grace-grace” (PUSHTI – PUSHTI) path and hence, they did not have “authority” to practice the “Maryada” (orderly – as per scriptures) path. They had the “authority” to be devoted to our Lord, even before their marriage. That is why, our Lord gave them the advice, “Even if one’s husband is of bad character, unlucky, old, foolish, full of disease, wealth-less (poor), one should never leave such a husband”. This type of instruction on the “Dharma” was given by our Lord to them (Gopis). But the Gopis did not accept this advice or instruction of the Lord, as they did not have “authority” to practice the “Maryada” path

(which was the one, the Lord was telling them) and if the Lord were to say, a different "Dharma", the same will never get into the mind of a person, who has no "authority" to accept that! (Or who may have a "higher or lower" authority). With a view to explain this only, our Lord also gave them the "instruction" (UPADESA). Just like those in the path of "grace" do not accept those, who are in the path of "Maryada", in the same way, the vice-versa is also true! From this, it is clear that, for the Gopis, the path of "Maryada" was "another's Dharma" (PARADHARMA — hence unauthorized for them). Due to this, serving their own "husbands" through their marriage, was "wrong-doing" (VYABHICCHARA) for the Gopis!; and that is why the Gopis have been termed, in this verse as "bad women who are full of wrong-doing" (VYABHICCHARA DUSHTAHA). This is indeed appropriate, which one can clearly see from the explanation/analysis done.

When our Lord is the "real" husband of everyone (which is the case for the entire universe), then a question will arise as to how, our Lord got married to Rukhmaniji and others? This is answered in this way. If through "marriage" only, some devotee, can attain "NIRODHA" (pure and total devotion to Him), then the Lord, does this "marriage" out of His unique compassion (He always fulfills the inner desire of His ideal devotee, who has intense love for Him), with a view to confer the "Rasa" which the devotee desires, and to establish the order in the world and give "instructions" to the world.

Our Lord had accepted "mothers" like Aditi, for the purpose of enacting His Divine Leelas, and they attained our Lord, only through, treating the Lord as their "son" (PUTRABHĀVA). THIS IS AGAIN OUR LORD'S WILL AND DESIRE! Our Lord, in turn, had accepted sages like

Kashyapa as “His father” — Thus, it was incumbent on the part of mother Aditi, to have served Kashyapa as her husband — again as the Lord had willed this! It was our Lord’s will to do like this! Just because, Kashyapa and Aditi got married does not mean, that they were considered as “husband and wife”. But their “union” was required for our Lord’s Divine Leelas and this “marriage” also is like our Lord’s “marriage” only — to further and augment our Lord’s Divine Leelas!]

SRI SUBODHINI: Our Shri Mahaprabhuji has written that the Gopis were manifested by our Lord for “His sake” only! But due to the delay of time, in the middle, they got married to other Gopas, through delusion and even got children from them! Through this only they can be called as “bad women, who did wrong” (DUSHTA VYABHICCHARINI). [We have already seen that this is in the real sense “wrong perception” and the Gopis are not wrong at all.] Even Ahilya got deluded by Indra and is blamed for the same. Thus if the “blemish” did happen or arise, then, a wise man puts efforts to remove this “blemish”. Because this “blemish” did not make them “bad” (DUSHTA). If they were “bad”, then they would not have had, this intense Bhāva of love for our Lord! It is indeed very astonishing that all these Gopis got so much love for our Lord! where is our Lord, who is “blemish-free” and the symbol of the “full-Divinity” and where are these Gopikas with their determined love which is complete (Poorna) for our Lord?

After the Gopis were bestowed by our Lord the bliss of His own Divine self, i.e. after they were consecrated to our Lord, they never had any “relations” with the Gopas as it is very clearly informed in the Sri Bhagavatam that, “The Gopas thought that the Gopis were with them only”

(MANYAMANAHA SWAPARSWASTHAN) — but in reality, no “relationship” of SAMYOGA (union) took place, anymore, with the Gopas! If it were to happen, the Gopas would have been burnt to ashes through the “power” of the Gopis or through our Lord’s own “power”! As this did not happen, we have to understand that the Gopis had no “relation” with the Gopas, after their consecration to our Lord!

If such a “blemish” were to come again or arise after the rise of such a Bhāva or love for our Lord, then it is presumed that the Lord never had this “Bhāva” for the Gopis. why? It was our Lord Shri Krishna, who is the “Divine form of everlasting bliss” (Sadaanandaroopa), to whom their “Bhāva” was focussed and vice-versa! In our Lord’s “Bhāva” there is never any “blemish” of any type. Our Lord’s mind never goes to “another” and He is always of the “result” (confers the result) of everlasting bliss. To get love or Bhava to our Lord, is always “blemish-free”. If to love our Lord was with “blemish”, then one will seek Him for any “result” or “Phalam”. In fact, this Divine Shri Purushottama, has manifested Himself for the salvation of everyone; although He is of the Divine form of “Paramananda” (highest bliss), He has now taken a “human” form for our sake! One who gets love or Bhāva for our Lord will get all his “goals” of life fulfilled. How did this “Bhāva” or attitude for our Lord arise in these ordinary village folk, who have no guidance from erudite Brahmins and others? Leaving all arguments away, we have to say, that our Lord always blesses as per His own greatness and glory, and not as per the “deserving” nature of the devotee. We can see this very clearly, in the case of these Gopikas. The only conclusion is our Lord’s unique grace and compassion, that He gave His

own Divine bliss to the Gopikas. Our Lord is also termed as “KARTUM AKARTUM ANYATHA KARTUM SAKTHAHA” (our Lord is capable of “doing”, “doing differently” and “not doing” also). In fact, our Lord does not accept some “service” and confers also the “opposite” result! Sometimes, even if a mistake is done, through “forgetting”, He does take away the “life” of such a person!; sometimes He gives much more than expected!

If someone were to say that one’s “fate” is the “controller” for one’s life, then we should say, that this “fate” is not the real controller, as by concluding “fate” as the “controller”, our Lord’s “Lordship” will be lost! Why? “Ishwara” or our Lord can and is the one who “does, does not do and does differently”! If we were to regard “luck and fate” as the “controller”, then “Ishwara” or our Lord, will have to be deemed to be under the control of “Karma” (action–reaction nexus) and the Lord will lose His freedom and independence and how can we regard our Lord Shri Krishna as the Ishwara or the Lord? (If this is true). Hence, “fate” is not the “controller”. No one can control Ishwara or our Lord through a set code or discipline! By imputing “blemish” on our Lord, the Jiva or the soul gets “blemish”. Hence, doing such a foolish act arises due to one’s “forgetting” the truth.

From the worldly point of view an example is given here. Even if someone were to drink the “nectar” by mistake, he becomes “immortal”; even if someone touches the “fire” even without any knowledge of its nature, he gets burnt. Using these two examples, it is said, that “Agni” or fire will burn, when it comes into contact with wood, which belongs to its own category (as fire can be generated by scratching and scrubbing two twigs), but when it comes into contact with its opposite objects like

water, then fire cannot spread at all. Due to the absence of the "Divine" nature, no one can attain glory or welfare. In other words, "the wrong-doing" takes place, in such cases (VYABHICHARA DHARMA).

Absolutely, there is nothing wrong even if the Lord does the "opposite" thing for the Jiva or the soul. This example of "nectar" is appropriate for our Lord, although our Lord can never be compared to any other substance! It is endless indeed to give "evidence" as it is endless, when it comes to the description of the glory of our Lord!

Thus, it is said that this "Bhāva" of intense Bhakthi of the Gopis has arisen only, due to the fact of our Lord's grace (Prameya). The meaning of the words "ANUBHAJATAHA" is that, one should serve our Lord only as per His own wishes. It is said in the Vedas that, if anyone does "Seva" (Bhajan) without "Jnana" (spiritual knowledge), this effort of "Seva" will not yield results. (YADAYVA VIDHYAYA KAROTI). If this is so, how come the Gopis got the "Seva" of our Lord, without "Jnana"? To remove this doubt only, the word "Api" (and also) has been used. The purport is that, the devotee who worships our Lord situated near to Him, does not require the help of other "Jnana" and others, as He attains the Lord very quickly through our Lord's grace! The "Sādhana" (spiritual efforts) will be also done automatically, again with the grace of our Lord! The "Seva" done through the chanting (Manthram), the "result" also will be in accordance, with these spiritual practices. Like the "nectar" makes one "immortal" without any other material being mixed with it, the Gopikas by remainig near our Lord, without having the backing of any other Sādhana, with a pure "Bhāva" of intense devotion to our Lord, having very strong and with implacable faith in our Lord, also

attained the Lord through their "Seva". This is very famous in the world. Hence the Lord made them glorious and is there anything more to say?! (When the Lord Himself does their welfare!?)

SHRI GOSAINJI'S INDEPENDENT COMMENTARY;

The glory of the Gopis has been described as greater than of Lord Brahma himself. Why so? This is replied ,to through this verse. Usually women are attached to men due to their "desire". Our Lord is Shri Purushottama and due to their "desire" for our Lord, the Gopis, were intensely devoted to our Lord; the question is, as to how, the Gopis, who had the "desire" for our Lord, will be made "externally" happy? This doubt also is answered by this verse. This verse proves the greatness and glory of the Gopis, above every man and woman! (Over all the people). Now a comparison is made between Gopis and the other ordinary women. There is nothing common between them. If one can call other women as "women", we cannot call the Gopikas as "women" also, because the "Dharma" which we see in the common ordinary women is not seen among Gopikas! Because, for women, the love for their husbands arise due to their "desire" only. This is the rule. But the love, which these Gopis have for our Lord, is not due to their "desire". The Divine Leelas of "Rasa" (bliss) enacted by our Lord, was due to His own desire to bestow on the Gopis the bliss of His own Divine self and hence, our Lord made them have "desire" for Him, in them!

These Gopis are always being protected by our Lord, through "Karma" (action) and time (Kāla). Due to this, will He not save them from other men at all? They were

always living under the protection of our Lord! If some were to doubt that, the Gopis also had children and how could this happen without the Gopis having "relations" with their husbands? Answering this, our Shri Mahaprabhuji says that our Lord has all the capacities and our Lord could become anyone or anything at His mere will! Hence, our Lord could become the Gopas also and all these children could have been born for our Lord only! Hence through this "supernatural" way, all these children are His' only and not of the Gopas!

In fact, all the Gopas clearly understood that, during the "Maharāsa" Divine Leela, enacted by our Lord, their wives were with them only, peacefully sleeping and there is a clear reference to this "TRUTH" in Sri Bhagavatam. The Gopas thought, that the Gopis were their wives only but in reality it was not so. Our Lord only, with a view to protect their "worldly interests" (VYAVAHAR), and with a view to keep this Divine Maharāsa, a secret, kept in these Gopikas only, the "Divinity" (Bhagavadiyata) and not on other women at all! Hence, the name of being "bad women of wrong-doing" is applicable to all other women except the Gopis! Why? The real husband for the Jiva or the soul is our Lord only. Even then, the women, other than these Gopis, considered their "husbands" only as their real "husbands" (due to desire) and the above nomenclature is applicable to them, and not to the Gopis of Vraja. Hence, we can see the clear-cut difference between the Gopis and the other women.

We have already seen, that these Gopis were the most glorious and great among all the women. Now we can see as to how, they were more greater than the "men" also! This factor is indicated by the word "KRISHNE" (for our Lord Shri Krishna). Our Lord Shri Krishna, who is

Sadaanandarōopa (eternally blissful) has devotees, such as sage Narada and Lord Brahma himself. But these do not have the same “Bhāva” (attitude) of intense love for our Lord, like these Gopis. Even Goddess Laxmi does not have this “Bhāva” of pure Bhakthi to our Lord! This is denoted by the use of the word “cha” in this verse. Uddhava says this as his own experience, by using the word “YESHA” (like this!) – meaning that the “Bhāva” of devotion, which Gopis have is so unique that Uddhava has not, up to now, heard like this, to have been in anyone else, let alone witnessing or seeing such a devotee having this “Bhāva” of devotion to our Lord!

The beautiful form of our Lord described through the verse “BARHAPEEDAM NATAVARA VAPUHU” (the Lord, having adorned Himself with the peacock feather etc.) is in accordance with the “Bhāva” of devotion of these Gopis. Our Lord has manifested Himself with such a beautiful Divine form, brilliant like the simultaneous presence of over a crore of cupids (KOTI KANDARPA LAAVANYA) only, for the blissful joy of the Gopis and He, being the Divine Lord of everlasting bliss, became the object of bliss for the Gopis. This is clear from the use of the word “KRISHNA” in this verse. Though Lord Brahma and others are also devoted to our Lord, their Bhāva of Bhakthi is not equal to that of the Gopis. Has our Lord ever manifested Himself as the object of “bliss” for Lord Brahma and others, as He did for the Gopis? No, never! Hence the glory of the Gopis!

Now the glory of their “Divine self” is explained by mentioning that one can comprehend this only through one’s own experience and hence this will remain, forever, unknown to this world! (as a “deep spiritual experience” can never be explained in words!)

The special glory of the Gopis' way is being explained through the words "PARAMĀTMANI KWA". Everyone loves one's own "Ātma" only. Wherever there is a sense of "liking", one's own "Ātma" will be seen to be involved, as everyone regards their "body" as the "Ātma"! As we like our body, we like our children also, due to the connection with one's body. Hence, sons and others are also liked by us. But the Gopis loved our Lord, more than they loved themselves, and they had developed an intense "Bhāva" of Bhakthi to our Lord! This love for our Lord, was not present in them, for their own sake (or for their bliss and joy) but they gave up their own Ātma for the bliss and joy of our Lord and hence, they loved their "Ātma" because it was on "offer" to our Lord only! For Lord Brahma and others, their love for our Lord is based on the fact that our Lord is their controller and He always does their welfare only!

The glory of the Gopis from "their origin" aspect is being explained, through the words "ROODABHĀVAHA KWA" — the Gopis had this glorious natural Bhāva of Bhakthi to our Lord, which cannot rise or originate through this world or through the Vedas. None else has this "Bhāva" — hence it is very special indeed!

All the main 4 ingredients of spiritual truths are also indicated here. The special nature through "evidence" (PRAMANA) is mentioned through the words "ROODABHĀVAHA KWA" — "PRAMEYA" (our beloved Lord) is mentioned through the words "YESHA BHĀVAHA". The factor of "Sāadhan" (spiritual practice) is mentioned through the words "PARAMĀTMANI" and the factor of "Phalam" (result) is mentioned through the word "KRISHNE"! Nowhere else, such a special glory is visible!

Even with all these, the Gopis did not know that the Lord was "Ishwara" Himself! They had only "worldly" knowledge about Him! Worldly knowledge is considered as the lowest category, and how can we regard and respect the Gopis, as greater than Lord Brahma and others? This is answered by the words "NANVISWARAHA". The purport of this is, that the Gopis have been regarded as greater than the celestial deities such as Lord Brahma from the point of "Phalam" – that the Gopis attained higher and greater results, with the Grace of our Lord or due to our Lord's will! Their glory has not been explained from the point of view of the glory of their "spiritual efforts" (Sādhana) or due to any other type of glory. The "results" are seen more in the Gopis and not on anyone else.

Those persons, who realize our Lord, as the Lord and "Ishwara", through the scriptures and does "Seva" to Him, realizing that He is the Lord and Ishwara, are these also blessed by our Lord in equal measure? Never! They attain the goals of their lives, through the "Jnana" conferred by our Lord, or through the "boons" conferred by our Lord, or because of their Bhakthi to Him. Our Lord never comes down Himself to do something for them! Once in a while, in rare cases, due to the intensity of their devotion, as in the case of Gajendra, our Lord comes in person and fulfills the desires of His devotee. But the "great bliss and welfare", which He gave to the Gopis, the Lord has not bestowed such a "boon" on anyone else! Hence, this truth of our Lord's Divine Leela is very secret indeed! That is why this has been compared to the value of the "nectar" (AMRUT). The Gopis, with a view to remove the sorrow created by His separation, and to douse the fire of "desire" in them, put each of our

Lord's Divine parts on their hearts and all over their bodies. Can Lord Brahma and others do this? Lord Brahma and others are always afraid of our Lord! Here, the Gopis are important, and the Lord is considered not as such! When the Gopis are discussed, our Lord loses His freedom and importance and the vice versa is not true i.e. when the Lord is discussed, the freedom and importance of the Gopis are fully sustained! This is denoted by the word "UPAYUKTHAHA". Like in the mitigation of sorrow and disease, the importance of the medicine is not paramount. The most important factor is the user of this medicine! In the same way, here the importance is given to the Gopis and not to our Lord! The patient, who has taken the medicine, may continue to take it even after the disease is cured. In fact, in the same way, if the Gopis had desired, they could have enjoyed the bliss of our Lord, as per their sweet will, even after their sorrow of separation was removed. This is denoted by the words "AGADARAJA" and the word "AGADA" only is not used!

He, who has tasted the nectar of our Lord's lower lip, will never have love or attachment for anything or anyone else. In this way, the real welfare is conferred by this "Rasa" and this "Rasa", our Lord gives only to the Gopis and to none else!

He, who knows the Lord as the Lord and the Ishwara, for this devotee, the Lord bestows all types of welfare. This is true. Even then, will He not do the same welfare to such a devotee, who understands Ishwara and does "Seva" to Him? And does "ANUBHAJAN" later? The word "ANUBHAJAN" used here denotes "After doing Seva to our Lord, to do Seva to oneself". Will the Lord not do welfare for this devotee also? This is explained well in the Gita Govinda of Jayadeva in this manner. "Hey

Radha! Please follow the Lord, who speaks sweet words, who falls at our feet – the Lord who is conqueror of the demon Madhu”. Will the Lord, ever (like in the above reference) enact His Divine Leela with Lord Brahma and others in the above way, like “falling at their feet and speaking sweet words”? This cannot be even thought of!

Does the Lord confer welfare on the “Jnanis”? Our Lord can “do, undo and do differently” – He has this capacity. For Lord Brahma and others, our Lord does not manifest in this type of “Shri Krishna Divine form” and give them their desired “Phalam” or results. But for these Gopis, our Lord changes His Divine nature of “having been always fully satisfied” (POORNAKAAMA) and His Divine stature of “revelling in Himself” only (AĀTMARAAMA). He gives to the Gopis the “opposite result” which is against His usual nature! For Lord Brahma and others, our Lord never changes His own “exalted nature”. In fact our Lord does not even change the “Maryada” of His words also, for these celestials.

We have already seen, as to the benefit the Lord gives to those, who do the “ANUBHAJANAM” (please see meaning for this given above). Our Lord does welfare to everyone. Does He do this for the Jnanis also?

Our Lord responds to the “Jnani” as per the “Jnanis” spiritual knowledge. Our Lord’s real Divine self is “full of bliss” (Aanandamaya). The realization of “bliss” or “Aananda” takes place, only through one’s deep spiritual experience. This “bliss” is not realized through one’s words or eyes and others. Lord Brahma and others are celestial Gods (Devata) and our Lord does not give them the Bliss of His Divine self. Due to this, they are unable to realize our Lord in full measure i.e. His full Divine

status! That is why, these “celestials” are termed as those “who do not know” (AJNANI).

But for the Gopis, the experience of our Lord’s “bliss” is always there and due to this, the Gopis are glorified as the “Jnanis”! We have already seen, as to the nature of welfare our Lord confers on His devotees. For Lord Brahma and others, our Lord gives His “welfare” for one time, but does not enlarge this “welfare”. To make one’s mind fully concentrated (oneness) on our Lord is the enlargement and expansion of true love for our Lord. All should put efforts to achieve this, and for the sake of our Lord only — this is also the expansion and enlargement of the “welfare” already conferred by our Lord! This has been explained in the Gita Govindam of Jayadeva, “only with a view to make you happy, my heart is always putting efforts. Oh! the suffering one”. (TATRA MAMA HRUDAYAMATIYATNAM). “Please remove you doubt, that in my heart another beloved has entered. In my heart only you have occupied the full space and there is no entry for anyone else.” (VISATI VITANORANYO DHANYO NA KOPI). Our Lord does not feel like this, for anyone else or does this type of ultimate “welfare” for anyone else. Thus for Lord Brahma and others, He does not become the “best medicine” (nectar) like He has become for the Gopis. “Upa” means “near” — this denotes that our Lord does not even sit or sleep near Lord Brahma and others in one seat or in one bed! In fact even the “Darsan” of the Lord, for Lord Brahma and others is very rare indeed! But these Gopis use our Lord! Hence, there is a lot of difference, between Lord Brahma and the Gopis!

In the path of Bhakthi, it is necessary to serve only our Lord, without doing “Seva” for anyone else! But, for these Gopis, they were related to their husbands and how

come these Gopis have been praised so much? (YETAHA PARA TANUBRUTAHA). i.e. of all the people, who have "bodies", the Gopis are the most important and the "best"! This is answered as follows. How can these Gopis be blamed as "bad with wrong behaviour"? (VYABHICHARA DUSHTAHA). They are not "bad" at all due to they being "AVANACHARIHI". These Gopis always considered themselves as "handmaids" of our Lord living for His sake and joy! Due to this, they always took great care to save themselves from all others! If they were really "bad", how can they ever hope to get this love for our Lord? The words "ROODABHĀVAHA" has been used to denote their "Bhāva" for our Lord. The word "ROODA" means, that they loved our Lord without any "break" or never it will "break"! Due to this, they enjoyed the "bliss" of our Lord, all the time, outside/inside, night and day! How can they ever loose this "Bhāva" for our Lord! Never can this happen! The "blemish" due to their relations with their own husbands is not present here.

A doubt arises in some minds e.g. when the Lord had played His song, "the Gopi who was doing service for her husband, gave it up and came to see our Lord". "Some Gopis were prevented by their husbands and relatives from going to see our Lord. Even then, they came to see our Lord." When all these statements have been made, how can we say, that the Gopis did not have any relationship with their husbands, relatives and others? This doubt is removed in this way. The relationship, which all these Gopis had with their husbands, was based on "respect" and not "real". This is exemplified by the Gopis' own words, "Oh Lord with lotus eyes! The day, when we touched Your lotus like feet, from the same day onwards, we have all become incapable of even stopping near

anyone else. How can we do the Seva to our husbands, children and others? This has become almost impossible for us!" the Gopas, due to the power of Yogamāya of our Lord, thought that their wives were with them only! From all these evidences, we have to conclude that the Gopis did not have any "real" relations with their own people.

There is also one more thing. These Gopis have been referred as "Dara" — this is masculine in gender. Hence, we can conclude that these Gopis had no relationship with the Gopas as "women" at all! If it is told, that relationship based on "respect" (ABHIMAN) is also one of "blemish", then the Vedas say through "YETAVANASA" i.e. "this entire creation is only our Lord's form only" — through this, this so called "blemish" also fades away, from the Gopis.

If anyone doubts that the Lord had made the status of the Gopas different, the answer is given, that for the sake of Rasa or bliss, the Lord made the Gopas, as they were i.e. different. Before getting our Lord's relationship also, there was no "blemish" in them and no "blemish" was there, after they got related to our Lord! Because the Gopis never had the thought of our Lord in anyone else except in the Divine form of our Lord! In reality, before the "Rāsa" dance, the Gopis had got related to our Lord, in their dreams. This is what is seen by us. If this is not so, the Gopis will not say, "when we touched Your lotus like feet"; "You have made us blissful"; - In this way they would not have talked about the "past";! there is also one more factor. When they said, "We are unable to stand before anyone else even for a second", how can they stay with anyone else than our Lord, for that too, to enjoy their companionship etc? THE PURPORT IS THAT THE

GOPIS ALWAYS LOVED SHRI KRISHNA ONLY. We have to conclude, that the Gopis never had any more relationship with the Gopas, at any time.

“Relations” with our Lord can never be one of “blemish”. Why? All the proofs/evidences will go against this. The Gopis who were prevented from going to meet our Lord, had the intellect, through which our Lord was regarded by them as a “paramour” and due to this, there was a “blemish” in them. But through the word “Paramatma” (Supreme Ātma) it has been conveyed to us that, “TAMAIVA PARAMĀTMANAM JAARABUDHYAPI SANGHATAHA” - that “These Gopis embraced our Lord, who is the Supreme Ātma, considering Him as a paramour”. Hence, the “Seva” of these women is not like the “Seva” done by the other Gopis.. A doubt arises here. It has been said before, that even those Jnanis could not attain their desired results, through their spiritual efforts, as they did not have the same Bhava or attitude like the Gopis. if this is so, what is the special effort, which the Gopis have done, through which the Gopis attained whatever was desired by them? (i.e. which were denied to the Jnanis?) This is answered by the words, “NANVISWARAHA” — denoting that our Lord is capable of conferring “results” without even “Sadhana” (or spiritual efforts).i.e the Lord blessed them, through His Grace!

The Jnanis should not regard their “Jnana” as an instrument to attain the goals. After attaining the spiritual knowledge, they should put effort to serve our Lord and then our Lord Himself confers “the welfare” on them. Our Lord does not require anything else than our loving “Seva” (Bhajan) to Him; but our Lord has declared in the Gita, “He who worships Me, in his own particular

way, I respond to this devotee, in the same way, he likes". In this way, our Lord, as per His own words, bestows "results" as per the devotee's wishes/type of efforts and "deserving" nature. Our Lord is so very compassionate that the devotee, who does His "Seva" or "Bhajan" for the fulfillment of His own personal (SWARTHA) desires, is also blessed by Him, with the "welfare" and fulfillment of desires! This being the exalted loving nature of our Lord, if a devotee does "Seva" or "Bhajan" for the sake of the Lord only, what is there to wonder, that our Lord Himself comes and looks after the "welfare" of such an ardent and loving Bhaktha and confers all types of "Shreyas" (blessings) on him?

The word "Api" used in this verse gives an extraordinary meaning. IT IS SAID THAT THE LORD DOES NOT HAVE THE CAPACITY TO GIVE THE EQUAL AMOUNT/NATURE OF BLESSINGS TO A DEVOTEE WHO WORSHIPS THE LORD FOR THE SAKE OF THE LORD ONLY. The Lord has declared about His "eternal indebtedness" to the pure and loving devotees in the verse such as "NA PĀRAYEHAM NIRAVADHYASAMYUJA" ETC. "Oh Gopis! You all have unshackled yourself from the near-impossible bondage of your households, and have become exclusively devoted to Me and have done "Seva" (Bhajan) of Me! Your meeting Me is always without any "blemish". Even if I take upon Myself, the life-span of the celestial Gods, (i.e. live on this earth for thousands of years), I will never be able to pay back or compensate you, for the love and benefit which, you have done to Me." In this way, our Lord does not confer the "welfare" (Shreyas) in the same manner to others, as He does to the Gopis. To emphasize this factor only, the reference has been made to the

“nectar” (AGADARAJA EVA) here, as an example. Just like this “nectar” does and confers welfare, by just consuming it, the same welfare cannot be conferred by the one who “drinks” this nectar! In the same way, our Lord fulfills the “goals” of a personal nature of the “Jnanis”, who put efforts to do “Seva” (Bhajan) of our Lord – but the “Jnani” is unable to confer any benefit to our Lord or fulfill His desires (i.e. our Lord’s) because the “Seva” (Bhajan) of the Jnani is done for the fulfillment of his own “personal” (SWARTHA) goals only!

“THUS HERE AT VRAJA, THE WAY OUR LORD FULFILLED THE DESIRES OF THE GOPIS IN THE SAME WAY, THE GOPIS IN TURN EQUALLY FULFILLED THE DESIRES OF THE LORD! IT IS SAID THAT THE LORD GOT MORE FROM THE GOPIS AND THAT IS WHY, HE TOLD THEM THAT “I AM ETERNALLY INDEBTED TO YOU, AS I CAN NEVER REPAY YOU, WHAT YOU ALL HAVE GIVEN TO ME.”

In the previous verse, the Gopis have been glorified in the first part and in the latter part, it is specified that none can attain this glory, through only one’s spiritual efforts (Sādhana). A question may arise now, as to how the Gopis got this glorious stature, without any “Sādhana” or spiritual efforts? Treating and understanding this, as “astonishing and wonderful” it is said that, where, through the grace of our Lord, the lowly Pulindini (forest) women also got the highest glory of true love and devotion to our Lord, what is there to be wondered that these Gopis, who deserved to very intimately get related to our Lord, were conferred with such a glory and stature!? Hence, in this verse, the reference to these “Pulindini” forest women has been made with the words “KWEMĀHA STRIYAHA”

— meaning where are these forest living Pulindini women and where is the full love and devotion to our Lord?! Uddhava remembered these “blessed forest women” and referred to them. Uddhava, it seems was seeing these forest Pulindini women, just before him and was making reference to them, as an example! These forest women lacked all types of “grace” (Pushti) or “orderly” (Maryada) spiritual practices. They would have been blessed with true love and devotion to our Lord, if they had the background of these spiritual efforts. The absence of the spiritual efforts of the path of “grace” (Pushti) is indicated through the words of “bad women of wrong doing” (VYABHICHARA DUSTHAHA). Being devoted to one’s husband only, instead of to our Lord is the “act of wrong doing” as in this path of grace, the “spiritual effort” (Sāadhan) is the “seeing of Ātma (our Lord) in everyone” (SARVATMABHAVA), wherein, the giving up of one’s “husband” also is required, at some stage of one’s spiritual progress. There are references to this in Sri Bhagavatam viz. “SANTHYAJYA SARVA VISHAYĀN”; “PATISUTĀNVAYA BRATRUBĀNDHAVAN”; “We have given up fully, everything of this world, husbands, sons, family, brothers, relatives and others” — this sort of renunciation is the “Sāadhan” (spiritual practice) in this path of grace! These forest women lacked this effort. Moreover even the “orderly path” effort was lacking in them. This is indicated by the words “Vanachari” (roaming in the forest at will). In this “Maryada” (orderly) path, only one with “authority” or “deserving” can do the spiritual effort or “Sāadhan”. These forest women were “lowly” and hence lacked the “authority” to practice this “Maryada” path also! There was no “authority” conferred or secured through their previous birth either! There is no

proof for this — as they would not have taken birth as the “lowly” forest women, if they had the good deeds (and results) of their previous births!

Then how come these “lowly” — spiritual-effort lacking Pulindini forest women got the Bhāva of our Lord? how did they love Him so much? The answer is given, as told by our Shri Mahaprabhuji, through the words, “NANWISWARAHA” — OUR LORD IS THE LORD OF THIS UNIVERSE — ISHWARA, WHO DOES NOT NEED ANYTHING FROM ANYONE. BUT HE IS CAPABLE OF DOING (KARTUM), NOT DOING (AKARTUM) AND DIFFERENTLY DOING (ANYATHA KARTUM) AND HE ALWAYS DOES ONLY WELFARE AND SHREYAS (HIGHEST GOOD), TO HIS BHAKTHAS!

A doubt arises here. The “Sādhana” of both the Gopis and these forest women was the same — devotion to the Divine form of our Lord! then how come the Gopis have been glorified more than these forest women? Answering this, our Shri Mahaprabhuji says that this difference in the “result” or “Phalam” is due to the difference in their respective “authority” (ADHIKARA BHEDAM) or “deserving”. To the Gopis, our Lord told them “You are all, most welcome! Oh Gopis who have the highest luck!” (SWAGATAM VO MAHABHĀGAHA) and told them in the above way. But in this path of grace, it is natural to do “Seva” (Bhajan) to our Lord. Hence, the Gopis, due to their inner-determined devotion to our Lord, did not go away to their homes, in spite of being told by our Lord to do so. They stood there, firmly! They did not do “ANUBHAJANAM” (see meaning given earlier) of anyone else — but the Lord Himself did their “ANUBHAJAN”, with a view to remove their “pride and

ego". This is not the case with these forest women. These forest women are referred to in this way, in Shri Bhagavatam. "These forest women, the Pulinidinis, whenever they have the Darsan of our Lord, they got intense love for our Lord, in their heart and at this time, they apply the saffron on their faces and bosom, which has got stuck on the blade of grass, due to our Lord walking over them — the saffron from the Holy feet of our Lord, which were originally on the bosom of His beloveds, and now got stuck up on the blades of grass in Brindavan, due to the Lord walking for grazing the cows! Through this action, these forest women blessed by the "saffron", which was related to the Gopis and in this way, these forest women were blessed by the Gopis only and they got true devotion to our Lord. In fact this gave them "authority" (ADHIKAARAM) to get related to our Lord! Thus the word "ANUBHAJANAM" is applicable to the forest women only.

The Vedas declare our Lord as the symbol of "Rasa" (bliss) through its utterance "RASO VAI SAHA". But these forest women lacked this knowledge. But the Gopis had this knowledge — as it has been seen through their words "having had the Darsan of our Lord's beautiful face adorned with the falling black tresses" (VEEKSHYALAKA VRUTA MUKHAM). If we regard the word used in this verse viz. "VIDUSHAHA" (the knowing one), as a separate word, then we have to regard the "Jnani" as having the knowledge of the full glory of our Lord. (MĀHĀTMYA JNANAM). But those who have this knowledge do not get blessed with the "Bhāva" (nature of devotion) like that of the Gopis. "Jnana" occurs as per "deserving or authority" (ADHIKĀRAM) and the "results" (Phalam) occurs as per the "Jnana". The forest

women were many, and the “singular” word “VIDUSHAHA” is given as denoting their “caste” (JAATI) — i.e. all the forest women were alike. “VIDUSHAHA” is also masculine in gender - to denote that the fact of their “bodies” being not appropriate for our Lord to confer the bliss of His Divine self!

Our Lord is “Ishwara” Himself (the Lord of the Universe). He does “welfare” even to those, who do not deserve or who have no “authority” to get! Hence, what is there to be wondered, when He conferred “welfare” (Shreyas) on these forest women also! Here also the example of “nectar” is applicable. The nectar never thinks, as to whether the person who is consuming the nectar has the authority to consume it or deserves to have it! In the same way, here also, the Lord does not look into whether these people deserved or not. The word used here “AGADA” denotes, in the case of these forest women only, that their relationship was desired with our Lord, only for the removal and mitigation of their “desires” — as these forest women had this inner-desire only.

But in the case of our Gopis, even after the fulfillment of their desires, they participated in multifarious “games” of a Divine nature, with our Lord, so that they can imbibe the nectar of His Divine self, who is their beloved and “Rasamaya” (full of Divine bliss or Rasa). This was the most important “Phalam” or result for the Gopis. Hence the reference to the “nectar” is made for the forest women and not for the Gopis.

In reality, during their sorrow and suffering caused by the separation from the Lord, the mind of the Gopis, together with their “Prāna” (vital air) were full of our Lord and His devotion and this has been referred to by our

Lord through His words, "TO MANMANASKA" (they are full of My mind only). The purport is that our Lord is full of Divine bliss (Aanandamaya) and during this stage of "separation" from our Lord, also, the mind, Prāna and everything else of the Gopis were full of "bliss" or Aananda of our Lord, as their mind, Prāna and the entire self were always surrendered to our Lord! it is inappropriate to term "bliss or Aananda" as a disease! That is why, the forest women only needed the "nectar" for their "disease of desire" and the Gopis, had, automatically, the "bliss" through their intense "oneness" with our Lord!

The word "UPAYUKTHĀHA" contains the word "Upa" which means "to be near", and our Lord was near or situated near the forest women but, with the Gopis, our Lord had such "intimate" relationship. Hence references here apply to the Gopis also (apart from the forest women). The surmise is that the devotion of the forest women also was seen by Uddhava, a little later, and he referred to them, although the primary reference is made on the glory of our Gopis only!

When Uddhava came to Vraja, he saw the rivers, forests, mountains, peaks and trees full of flowers. He saw only the forest women, the Pulindinis also living on the mountains. Firstly, Uddhava sang the glory of the Gopis only. After showing his wonder at the glory of the Gopis, he remembered these forest women, and began to wonder more, as to why wonder at the glory of the Gopis' love for our Lord, even when at Vraja, the forest women also exhibited such an intense love (Prema) for our Lord! ?

Moreover the reference to Gopis cannot be done by Uddhava, due to their glorious Bhakthi to our Lord, through such references as "EMAHA" (these) "KWA"

(how?) — even to the extent of telling, that how come such a “Bhāva” has come? Certainly these sort of references, especially, when he had already praised their devotion and did prostrations to them also, would not be applicable to the Gopis but to the forest women only! Moreover Uddhava would not term the Gopis as “women” (STRIYAHA), as the Gopis had natural Prema for our Lord. Hence this word was used only to describe the forest women. Moreover the word “Vanachari”, (roaming in the forest) will not be used by Uddhava to describe the Gopis, who had “intimate” relations with our Lord! The words “bad women of wrong doing” (VYABHICHARA DUSHTAHA) also will not be used to describe the Gopis, by Uddhava, who was a great and supreme devotee of our Lord (PARAMA BHAGAVAD BHAKTHA). Moreover, Uddhava has been termed as “a most beloved friend of our Lord Shri Krishna” (KRISHNASYA DAYITAH SAKHA). Our Lord also regarded Uddhava as His most exclusive and one-pointed loving devotee. (TAMAH BHAGAWAN PRESHTAM BHAKTAM EKANTINAM KACHIT). Uddhava was a servant of the Lord at all times (TAM VIKSHYA KRISHNANUCHARAM) — All these references prove that Uddhava was a great beloved devotee of our Lord — with exclusive Bhakthi to our Lord — (ANANYA BHAKTHI). Uddhava was so humble, that he speaks of prostrations to the Holy feet of the Gopis and putting the dust of their feet on his head, with great respect. He expresses a desire to be born as a shrub or creeper or a medicinal plant in Vraja, so that the dust of the Holy feet of the Gopis will always fall on him! Hence to regard that reference here has been made in a “blemishful way” to the Gopis only, in this verse, will be grossly inappropriate. Hence, to conclude, the “women” referred

to in this verse, applies only to the forest Pulinidini women, who got related to our Lord, through our Lord's and Gopis' grace!

Our Shri Gosainji liked this commentary very much and he has expressed this liking through the words, "SARVAMANAVADHYAM" (being agreeable to everyone's mind and told).

How can this "Bhāva" for our Lord arise without having the birth as Brahmins? Answering this doubt, it is said that all these things are done by our Lord only"! That is why I have told you like this. "How did the Lord do like this? Answering this, it is written that, "they worshipped the Lord as per His desire, through which the Lord made them like this. How did the Lord have this will and desire, without any "Seva" or "Bhajanam" on their part? This would mean that the original "blemish" remained as before! "Hence, please let us know what is the right perception? What is the correct truth? Please tell us as to which "spiritual" effort (Sādhana) was responsible for causing this glorious devotion to the Lord? is our Lord's will and desire the real Sādhana or is it any other reason? If everything was caused by the will and desire of our Lord, why then a "praise" (STUTI) of the Gopis was done? Is there any other reason, like being born in a "Brahmin's" family etc. If this is the real reason, then this will not be applicable to the Gopis at all. All these doubts are removed through the next verse.

नायं श्रियोङ्ग उ नितान्तरतेः प्रसादः

स्वय्योषितां नलिनगन्धरुचां कुतोऽन्याः ।

रासोत्सवेस्य भुजदण्डगृहीतकण्ठ-

लब्धाशिषां य उदगाद् व्रजबल्लवीनाम् ॥६१॥

VERSE 61 Meaning: “The Lord blessed the Gopis, with so much compassion, during the “Rāsa” dance by putting His Holy hands on their necks (embracing them) — such a compassion, our Lord had not shown even to Goddess Laxmi, who had one-pointed intense Prema (Rati) for our Lord, and or on the celestial women (Apsaras), who are fragrant like the lotus flower and inordinately brilliant. How can anyone else attain this?

श्रीसुबोधिनी : वस्तुतो भगवदिच्छैव नियामिका। परमियमेतावता कालेन न क्वापि जातेति तासां स्तुतिरुच्यते। अन्यथा यादृशस्तासु प्रसादस्तादृशोन्यत्रापि भवेत्। तत्र संभावितस्थानान्यनूद्य परिहरति। एकान्ततो रतिर्यस्यां तादृशी लक्ष्मी; तस्यामपि निरन्तरं रतिं प्रयच्छन्नपि न प्रसादं दत्तवान्। **स्वर्योषितामपीन्द्रोपेन्द्रादिभावापन्नोपि बहुभिः सह रममाणोपि न दत्तवान्।** नलिनवदगन्धो रुक् कान्तिश्च यासाम्। तेन कमलभ्रमोपि तासु संभवति, कमलप्रियश्च भगवानिति कमलखण्डे पूजित इव कदाचित्तासु तिष्ठेत्, तस्या अपि निषेधः, अन्याः पुनः तत्तदवतारेषु संबद्धा अपि कुतस्तत्प्रसादं प्राप्नुवन्तीत्यर्थः। स कः प्रसाद इत्याकाङ्क्षायामाह **रासोत्सव इति। अस्य भुजदण्डैर्गृहीतकण्ठैर्लब्धा आशिषो याभिः।** न हि कदाचिदप्यनेकरूपाणि कृत्वा रमणार्थमेवं रसाभিনিविष्टो भवति; तत्रापि **व्रजबल्लवीभिः सह,** तास्त्वसंवृताः दध्यादिविक्रये सर्वत्र पर्यटनपराः, महतामपि प्रार्थनया कदाचिद्भगवानेकं रूपं गृह्णाति महति कार्ये, आनन्दश्च तासां सर्वोत्तमः, संपादितः अनेकधा रसमुत्पाद्य, अतो ज्ञायते नैतादृश्यः काश्चन। नाप्येतादृशः क्वापि भगवत्प्रसाद इति। अतो ज्ञायतेवस्थापि तासामेतादृशी प्रमाणेष्वस्तुतापि सर्वोत्तमैवेति ॥६१॥

नन्वीर्ष्या तासामवस्थां स्तुत्वा किमीश्वर एतदर्थं प्रार्थ्यते, तथासति स्वाभिलषितत्वात् न वस्तुनिरूपणे तात्पर्यमिति नोत्कर्षः सिद्ध्येदित्याशङ्क्याह **आसामहो इति।**

SRI SUBODHINI: In reality, it is our Lord's will and grace, which is responsible for the devotee doing the

"Seva" or "worship" in the way and manner, which the Lord desires for! But this type of "will and desire", the Lord has never got for anyone else, than the Gopis of Vraja. That is why, the Gopis are praised for their one-pointed Prema for our Lord. If this was so easy, the Lord would have blessed with this type of compassion, which He bestowed on the Gopis, on many others also!

Specifying the persons on whom our Lord's compassion will flow or is supposed to flow — even these persons or places did not get our Lord's grace, in the way, He had showered His Grace on the Gopis of Vraja! Our Lord is specially loving to His consort Goddess Laxmi, to whom He is always loving — but on her also, our Lord has not done, this type of compassion or grace. It is the same with the brilliant and lotus like fragrant women of the heavens viz. the Apsaras — who resemble like the lotus flower itself. In fact our Lord is very fond of the lotus flowers. Due to this reason, He might have blessed these women also. Not at all. Even this is denied. If this is the case and situation with Goddess Laxmi and the Apsaras of the heaven, how can anyone else attain this "Prasadam" (our Lord's grace)? Who were connected with His various manifestations and incarnations? Did anyone else attain this? Answering this, it is said that, during the festival of the "Rāsa dance" our Lord had put His Holy hands on the neck and shoulders of the Gopis, and had conferred His bliss to them, and this is their "Prasad" or the highest boon and benefit. Our Lord had bestowed the bliss of His Divine self on to them. Our Lord, for this sake, had taken so many forms and such situation of our Lord becoming so much "emotionally charged" (RASAPLUTAHA) with Rasa or relish, has never happened before at any time! This Rasa dance was performed with the Gopis of Vraja,

who were not observing the system of using the “veil” (Parda) and were roaming around, at all times, to sell curd, milk etc. When Lord Brahma Himself prays to our Lord, for doing and completing very important tasks, our Lord shows Himself up only with “one” recognizable Divine form. But, here, the Lord got so much interested in this loving relationship and dance, that He took so many forms and bestowed the bliss of His Divine self on each and every Gopi, at the highest level of Aananda! He expressed the acme and apogee of His Rasa or bliss and made all of them very happy and blissful – at their own level.

It is certain that such a “luck or fortune” has never happened or will happen again! Such type of “Prasadam” from our Lord has not happened to anyone at anytime – anywhere! Now everyone can understand and appreciate the glorious and exalted nature and stature of the Gopis, although this type of status has not been given as “evidence”. But this status is considered as the very “best” and the “highest”.

Did Uddhava do this “praise” (STUTI) through “envy” (Uddhava thought, “I am also a devotee of the Lord! The Lord has not made me attain the same state of mind, like He has blessed the Gopis with.”) or can one attain this “state of mind” through making a prayer to our Lord? If this is true, then it will be understood that this “Stuti” has been done, due to Uddhava’s own will and desire of his own mind, and not due to the inherent glory and greatness of the Gopis! If this is so again, then how come their glory and greatness will be properly restated and reemphasized?

Answering all the questions and doubts, the following verse specifies. The nature of the "devotion to the Gopis" on the part of Uddhava!

आसामहो चरणरेणुजुषामहं स्यां

वृन्दावने किमपि गुल्मलतौषधीनाम् ।

या दुस्त्यजं स्वजनमार्यपथं च हित्वा

भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥६२॥

VERSE 62 Meaning: "Is it not wonder of wonders, that even the bowers, creepers and medicinal plants in Brindavan, are serving and honouring the dust of the Holy feet of these Gopis! Hence, out of my desire for getting the blessings of the dust of Gopis' Holy feet, I also want to take birth here in Vraja, as one of these bowers, creepers or the medicinal plants. These Gopis have given up the traditional and time honoured path, which is very difficult indeed to be given up – the Gopis have given up their husbands and others and have attained the exalted status and Holy feet of Lord Mukunda, whom the Vedas are still searching for!"

श्रीसुबोधिनी : अहमासां दासानुदासत्वेपि, न योग्यः कथमेतद्भावयिष्यामि, 'अयोग्यमिच्छन् पुरुषः पतत्येव संशय' इति। अत आसां चरणरेणुजुषां गुल्मलतौषधीनां मध्ये किमप्यहं स्याम्। आदौ जङ्गमत्वाधिकारो नास्ति। तथा सति क्रियया ततोपगमनं स्यात्। व्यवहारयोग्ये तु समतया भावः स्यात्तदप्ययोग्यम्। स्थावरत्वे वृक्षादिभावे चिरकालावस्थितौ न शीघ्रं भगवत्प्राप्तिः स्यात्। अतो यो यस्य चरणरजो वाञ्छति स तद्भवति तदीयो वा भवतीति वा, अल्पायुश्चरणरजःप्राप्तियोग्यं जन्माभिलषितम्। अतो गुल्मलतौषधीनां तामसराजससात्त्विकानाम्, तत्रापि रजःसंबन्धयोग्यानाम्, न तु तुलसीकुन्दजातीव्रीह्यादिषु। तेषु हस्तसंबन्धः तदीयानां भगवत्संबन्धः शिरःसंबन्धश्च भवेदितिव्याजिनोत्कर्षप्रार्थनं भवेत्। वृन्दावनं हि परमोत्कर्षापादकं भक्तिजनकं च। अहो इत्याश्चर्ये। नह्येतदपि भविष्यतीति, साधनप्रकारेणैव

जात उत्कर्षः फलपर्यवसायी भवति नान्यथा। किमपीत्यादरे। नात्र सत्त्वाद्युत्कर्षोभिप्रेतः रजःसंबन्ध एवोत्कर्षजनक इति तस्य तुल्यत्वात्। नन्वेतासां रजसा क्रमेणैतद्भाव एव भवेत्। न तु भगवद्भावः। ततः किमित्येवं प्रार्थ्यत इत्याशङ्क्याह या दुस्त्यजमिति। भगवद्भावः आसां सुलभः नत्वन्यत्र, तथैवोपपादितत्वात्। दुष्टत्वाच्च तदसंभावितमिति मत्वा पुनस्तासां धर्मानतिवदति। दुस्त्यजाः स्वजनाः पुत्रादयः, तत्रापि दुस्त्यजः आर्यमार्गः 'सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यत' इति। अयमार्यमार्गो लौकिकः, यादृशास्ते स्वजनाः पुत्रादयः। वस्तुतस्तु। भगवानेव स्वजनः आर्यमार्गश्च। अन्यथा फले व्यभिचारश्च। एवं त्यक्त्वा चकारात् भगवदुपदेशं च। अन्यथा बहिःसवेदने स्वास्थ्यं भवेत्, पश्चान्नोक्षदातुः पदवीं भेजुः। यो हि यन्मार्गं गच्छति स तावति धर्मे तत्तुल्यो भवति, तत एता अपि मोक्षदात्र्यो जाताः, तथा वयमपि भविष्याम इति भगवद्भजनापेक्षयाप्येतदुत्तममिति भावः। नन्वेवं सति ब्रह्मभाववदयमपि कथं वेदे नोक्तस्तत्राह श्रुतिभिर्विमृग्यामिति। श्रुतयोपि वक्तुं विचारयन्ति परमिदमित्थतया वक्तुं न जानन्ति। दृष्टान्तापरिज्ञानात्। इदानीमेव हि गोपिका भगवता दृष्टान्तीकृताः, भगवदभिप्रायः श्रुतीनामपि ज्ञातुमशक्य इति न सर्वज्ञत्वादिनापि दूषणम्। तदुपपादितं 'व्यसाद्यैरीश्वरेहाज्ञै'रिति। इममेवार्थमुररीकृत्य यस्यामतं तस्य मतं 'मित्यादिश्रुतयोऽज्ञानमेव तुष्टुवुः। तथापि स्वार्थमज्ञाने विशेषजिज्ञासाया अवश्यंभावात्स्वस्य सामर्थ्यमवश्यं मन्यमानाः मृगयन्त्येव। तत्रापि सर्वोत्कृष्टत्वाद्विशेषेण मृग्यम् ॥६२॥

किञ्च। यत्सर्वेषां पूज्यमाराध्यं तत्तासां तापहारकत्वेन नियुक्तम्। तापे हि पूज्यस्पर्शोपि निषिद्धः पूजार्थमपि। तत्राप्यङ्गभावं प्राप्त इति विशेषत उत्कर्षमाह या वै श्रियार्चितमिति।

SRI SUBODHINI: "I am not entitled to become the servant of the servants of the Gopis! Then how can I ever match the "Bhāvana" of the Gopis to the Lord? If someone does, due to their capacity, some good work or task, he will definitely fall one day. Hence, I am interested only to attain the dust of the Holy feet of these Gopis of Vraja. I also want to become either a bower, creeper or

a medicinal plant in Vraja (so that I will get the dust of their feet, when they walk over me).

Why did Uddhava not want to become, in the first instance, an animal, a bird or even as a person in Vraja? Answering this, it is said that, "I am not entitled to become any of these at all! If I had the authority or if I had deserved to become like these, then I would have through my action, become equal to them, as proper relations are possible only with persons of the same status — in the worldly ways! But as I do not have this, I am not deserving to become as equal to them. If I try to behave like them, then, I am bound to meet with disaster and I will be foolish indeed to do like this! Now, if I were to become the trees in Vraja, the necessity arises therein to develop special practices, due to which, delay will occur in attaining my Lord! But, as I am interested to have the dust of the feet of these Gopis — and it is said that the one, who wants or desires for the dust of the feet of a person, attains the same form of the person, whose dust, he wants to accept and honour! Or he becomes "belonging" to the same person, whose dust of the feet, he wants to partake! Hence, I am eager to take that birth, however short it may be, wherein I can get the dust of the feet of these Gopis. This is my ardent desire. Thus, I have prayed to become the Tamasik bower, Rajasik creeper or the Satwik medicinal plants, by taking birth again, because the dust of the Holy feet of these Gopikas always falls on these plants. I have not prayed to take birth as a Tulasi plant, Kunda flower and others. With these, the relationship is there only with the hands of the Gopis and these flowers get related to our Lord's head or on the heads of the Gopis. By addressing as "Aho" (Oh!), "wondering" is

denoted on the glory of Brindavan as conferring great bliss and Bhakthi to our Lord!

“Will not my prayer for such a small thing be answered and acceded to? Uddhava is doing the spiritual effort (Sādhana) of “prayer” to have the dust of the feet of the Gopis. The glory and bliss of such a prayer automatically gives its due result. No one can derive the result, through any other way. The word “KIMAPI” (something, at least) has been told, with a little “disrespect”. Here, there is no glory for the qualities (Gunas) such as Satwa etc. and the relationship with “Raja” (Rajas and also “Raja” = dust) is deemed to be glorious. In other words, he who is redeemed by the dust of the Gopis’ feet will be the same like a devotee who has been redeemed through Satwa Guna! Will the person who attains the “dust” of Gopis’ feet become of the same “Bhāva” of the Gopis? In other words, at first, will he be born as a creeper, bower or a plant and, then he will take birth as a Gopi and then attaining Bhāva or Bhakthi to our Lord like the Gopis? Will these things happen in this way? Through the dust of their feet, no one will attain in this life itself, the Bhāva of Bhakthi to our Lord, directly. Then why do you do this type of prayer? This sort of doubt is removed by this verse. The Gopis have given up those, whom it is very difficult to leave and they have come fully surrendering to our Lord, after giving up the most time-honored traditional path (ARYAPATH). Hence this “Bhagawadbhava” is easy for the Gopis only and others cannot attain this so easily! It has been already told through the previous verse (KWEME STRIYAHA), that “these Gopis are greater than all the other women and men”.

Uddhava says, "I am full of "blemish"; hence due to this I am "bad" (DUSHTA). Because of this reason, it is impossible for me to attain the Gopi Bhāva of Bhakthi to our Lord!" After telling like this, Uddhava began to explain the nature of the Gopis. It is very difficult to give up one's son and relatives. Despite this, to give up the time-honored "Aryapath" is very difficult indeed! Usually one gets "ill-fame", if such a renunciation is done. In fact the scriptures say, that "ill-fame" is more harder to bear or more cruel than death itself". (GITA). Of course, this traditional path is worldly (LOUKIK) as one's son, relatives and others are involved and treated as "one's own" (SWAJANA). In the supernatural (ALOUKIK) path, the supernatural Lord is our "own" (SWAJANA). If the "worldly" traditional way is treated on par with the "supernatural" way, then this action will be wrong in the "Phalam" or result. How? For the "worldly" traditional path, also, the "goal" or "result" should be our Lord! But this is not so, as this does not happen!

Thus the Gopis gave up their children and others and also the "instructions" (Upadesa) of the Lord Himself! If they had not given up in this way, they would have become comfortable in their mind, due to their "external" welfare! They did not do this. They began to follow the path shown by the Lord and treating our Lord as "their own" (SWAJANA), began to "serve" (Bhajan) through exclusive Bhāva of Bhakthi. He, who travels in a particular spiritual path, ultimately becomes like the one whom, he is worshipping or serving! Hence, the Gopis also became worthy of conferring the benefit of MOKSHA or liberation. "Let me also become like these Gopis! through "Bhajan" of our Lord, it is better to take a birth in

Brindavan, as a creeper or a bower.” This is what Uddhava had in his mind.

In the Vedas, there is description of the Supreme Brahman (its nature etc.). In the same way, why there is no description of this “Bhāva” of Bhakthi? Answering this, it is said that even the Vedas are still searching for this Bhāva or Bhakthi, from time immemorial! The Vedas are contemplating on its nature but are unable to express it in words. Hence, there is no evidence or example for this Bhāva of Bhakthi in the Vedas. Or the Vedas could not get it. Our Lord manifested this “Bhagawad Bhāva” in the Gopis and made Gopis only as the most important and unique examples. But the Vedas are declared as “omniscient” (SARVAJNA) but this “omniscience” is not capable of knowing the mind or views of our Lord! Of course this does not mean (i.e. this inability) that the Vedas are to be “blamed”. It is just that the “omniscience” of the Vedas does not include our Lord! This has been made clear in the first canto of Sri Bhagavatam (VYASADHAIHI ISWAREHA JNAI). Following this principle only, the Vedas say “YASYAMATAM TASYA MATA” — praising the ignorance of those who are able to say, “I have not understood, only he has understood”. Here this type of “AJNANA” (ignorance) is praised. The purport of this is that he who thinks of himself as a “JNANI” (wise person), will never put efforts to know more later and the person, who will say that “he does not know”, only will put efforts to know more! Through this effort coupled with humility, he will certainly attain his goal of the highest wisdom and profit.

All the devotees are engaged in the worship and adoration of our Lord, who is fully engaged in the

mitigation of the sorrow of the Gopis! When you are in sorrow none is supposed to touch, the person who is being worshipped! The Gopis are considered as more glorious due to the special relationship with the Lord, as they got the fortune of coming into contact with our Lord, through their body. This is being explained in the following verse.

या वै श्रियार्चितमजादिभिराप्तकामै-

योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम् ।

कृष्णस्य तद्गवतश्चरणारविन्दं

न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥६३॥

VERSE 63 Meaning: "Goddess Laxmi, the Sanakadi (4 brothers), who have no desire of whatsoever nature and Lord Brahma and others have worshipped the lotus like feet of our Lord! the Yogis have contemplated this Holy feet in their own Divine Ātma! This same Holy feet, which is lotus like, our Lord, had placed them on the bosom of the Gopis, during the "Rāsa" episode, playfully; the Gopis in turn embraced these Holy feet of our Lord and got rid of their all types of sorrow and suffering."

श्रीसुबोधिनी : सर्वत्र फलरूपा लक्ष्मीः, तयापीष्टसिद्ध्यर्थमर्चितं न तु ययेष्टं विनियोक्तुं शक्यम्। किञ्च। अजादयो ब्रह्मादयः सनकादयश्चाप्तकामाः योगेश्वराः सिद्धादयः ये सर्वं कर्तुं समर्थाः सर्वोपि पुरुषार्थः प्राप्तः वशीकृतसर्वसाधनाश्च, तेऽपि ततोप्युत्तमफलसिद्ध्यर्थं तच्चरणमानर्चुः। बहिरवस्थायामर्चनं भविष्यतीत्याशङ्क्य विशेषमाह यदात्मनीति। यदात्मन्यर्प्यर्चितं ध्यानं कृत्वापि पूजितमित्यर्थः। तादृशमपि कृष्णस्य सदानन्दस्य फलरूपस्य तत्रापि तत्प्रसिद्धं स्वतन्त्रफलदातृ स्वतः भक्तिमार्गप्रवर्तकं, भगवतः सर्वसमर्थस्य, एवं स्वतः संबन्धतोप्युत्कृष्टं रासगोष्ठ्यां कौतुकक्रीडायां स्वयं स्वेच्छया नर्तनं कृत्वा श्रान्ताः सत्यः

कमलादिकमिव व्यजनवायुमिव चन्दनमिव तन्मन्यमानाः स्तनेषु न्यस्य तापं जहृः। धाष्ट्याद् अयुक्तमेव तथा कृतवत्य इति शङ्कानिवृत्त्यर्थं भगवतैव न्यस्तमित्युक्तम्। भगवानप्यत्यन्तं वशस्तासां शीघ्रं तापापनोदार्थं स्वयमपि शीघ्रं तत्स्तनेषु स्थापितवान्, अत आह न्यस्तमिति। ततस्तत्परिरभ्य स्वाधीनं कृत्वा तापं जहुरिति। प्रमाणतः प्रमेयतश्च ता उत्कृष्टा इत्यर्थः ॥६३॥ अन्यार्थमेवैषा प्रशसेत्याशङ्क्य पूर्वमपि नमस्कारार्थमेतदारब्धमिति प्रतिज्ञातत्वात् ता नमस्यति वन्दे नन्दव्रजस्त्रीणामिति।

SRI SUBODHINI: All people worship Goddess Laxmi as she can confer all benefits and welfare. But for the fulfillment of her own desire, she worships the Holy feet of our Lord! But she is unable to use this Holy feet, as per her own desire or will! Lord Brahma and Sanakadis (who are fully satisfied i.e. who have no desires or wants) and the Yogis and Siddhas, who are capable of achieving or doing everything, who have also achieved all their “goals”, and who have made all the “Sādhana” and materials under their control, also worship the lotus feet of our Lord, for getting higher and better benefits. Usually the Holy feet of our Lord are worshipped outside of oneself. But, the Yogis contemplate these Holy feet in their “Ātma” and worship the same inside. Our Lord Shri Krishna, who is of the Divine form of eternal bliss (Sadaanandaroopa), being the “Phalam” (result) Himself, has endowed His Holy feet with the power to give independently the “result” of the devotees’ prayers and also to augment and develop the path of Bhakthi, among those, who take recourse to these lotus like feet. These “feet” are capable of everything and confers great benefit by being related to them. Now the Gopis, during the Rāsa dance, through their own sweet desire, (while dancing), after getting tired, take rest, and then the Lord places His Holy feet on their bosom, so playfully (as if He was

playing a game!). At this time, the Gopis think, that for the alleviation of the heat in their body or for the mitigation of their sorrow, the Lord's feet resembled that of a sandal paste or a cool fan for them! It is clearly mentioned that our Lord had playfully put His feet on them (BHAGAVATHA EVA NYASTHAM). Why did the Lord do like this? This is answered by telling that the Lord had come under the control of the Gopis and with a view to remove their sorrow, He did like this. In other words, by Himself, He placed His lotus feet on their bosoms very quickly. That is why the word "NYSTHAM" has been given — meaning "placed". Afterwards the Gopis embraced this Holy feet and got relieved of their sorrow. In this way, the glory of the Gopis as "evidence" (Pramana) and on the "beloved Lord" (Prameya) and their relationship with our Lord has been termed as 'par excellance'! How? As "evidence" (Pramana), they are great, as the Lord, who is worshiped by everyone and who is "POOJYA" (most Holy and worshipful) is now engaged in mitigating the sorrow of the Gopis! As from the point of "Prameya" (our Lord who is the beloved), the glory of the Gopis is, that our Lord is under their intense control (lovingly — of His own make), and He placed His Holy feet on their bosom, with a view to mitigate their sorrow!

Uddhava did not do the "praise" of the Gopis for himself. He has done this, as he wanted all others to realize the true glory and greatness of the Gopis. To ward off this doubt, it is said that, he started, even in the first instance, to prostrate to the Gopis. But due to the "promise" he has made (to be born at Vraja), he prostrates to them through the following verse. This also tells us, that Uddhava himself was very much affected by this

“praise” of the Gopis (as he does “Naman” to the Gopis).

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः ।

यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥६४॥

VERSE 64 Meaning: “I am prostrating again and again to the dust of the Holy feet of the Gopis of Vraja, belonging to Nandagopa; whose songs glorifying the greatness of our Lord, (i.e. sung by the Gopis) purify all the three worlds”!

श्रीसुबोधिनी : तासां नमस्कारेऽपि नास्माकमधिकारः, किन्तु नन्दव्रजस्य स्त्रीमात्रस्य पादरेणुमेवैकमभीक्ष्णशो वन्दे, अस्मदपेक्षया स रेणुः महानेवोत्कृष्टः फलरूपश्चेत्यादरेण वन्दे। ननु कथमेवमत्याश्चर्यमुच्यत इत्याशङ्क्य लोके तदुपपादयति यासां हरिकथोद्गीतमिति। हरिकथापेक्षयापि हरिकथया वा सह ऊर्ध्वं गीतं यासां संबन्धि गीतं भुवनत्रयमेव पुनाति। गानमात्रेणैव पुनातीति गङ्गातोप्युत्कर्षः। गुणानां साधकत्वं बाधकत्वं वा नास्तीति ज्ञापनाय त्रयमिति ॥६४॥ एवं भगवत्कृतं तासां निरोधं समर्थयित्वा तादृशमपि भगवान् करोतीत्यवगतभगवन्माहात्म्यः, भिन्नप्रक्रमेण भगवत्स्थाने समागत इत्याह अथ गोपीरिति।

SRI SUBODHINI: Uddhava says that, both from the point of “Pramana” and “Prameya” (i.e. evidence and our Lord), the Gopis are full of glory. “But I am not deserving to do “Namaskars” to them. Hence, again and again, I will prostrate to the dust of the feet of these Gopis of Nandagopa’s Vraja. For me, this “dust” of their Holy feet is the “very best”, and it constitutes the “result” or “Phalam” itself. Hence I am, with great respect, prostrating myself to this dust of their Holy feet!”

Why does a person like Uddhava, who is a Jnani, a devotee and a bosom friend of Shri Krishna do like this? Doing like this (i.e. prostrating to the dust of the Holy feet

of the Gopis) is a most wonderful feat?! Answering this, our Shri Mahaprabhuji says that, (with a view to make everyone in this world to know the reason thereof) it is due to “the Divine Leelas and story of our Lord Sri Hari” (YĀSAM HARIKATHODGITAM) i.e. through their singing of the glory of the Divine Leelas and stories of Sri Hari, the Gopis purify all the three worlds! From this, what is to be learnt is, that “HARIKATHA” is more purifying than the Ganga river, in purifying the three worlds! The “singing” purifies the three worlds and hence, none of the Gunas can affect this! i.e. this purifies the three worlds, on it’s own power!

In this way, after proving and affirming the “NIRODHA” blessed by our Lord, on the Gopis, it is said that the Lord does, in this way also, through which, one should realize the glory of our Lord (MAHĀTMYAM). Now, in a different way, they all came together and Uddhava began to get ready to come back to our Lord. This is mentioned by the following verse.

श्रीशुक उवाच—

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च ।

गोपानामन्य दाशार्हो यास्यन्नारुरुहे रथम् ॥६५॥

VERSE 65 Meaning: “Shri Sukadeva said, “Uddhava, took the permission, in a prayerful way, of all the Gopis, Nandagopa and mother Yasodha and the opinions of all the Gopas for his return trip to Mathura; then Uddhava sat on the chariot.”

श्रीसुबोधिनी : अनुज्ञां प्रार्थयित्वा तथा यशोदां नन्दमेव च। त्रय एवात्र प्रकरणे मुख्याः। ततो मित्रभूतान् गोपानामन्य गच्छामीत्युक्त्वा यतोयं दाशार्हो यादवश्रेष्ठो दाशार्हभेदः, वस्तुतो भक्तिप्रधानो भक्तहितकारी, ततो यास्यान्नतु विश्रामार्थं रथमारुरुहे ॥६५॥

स पूर्वमप्येवं बहुधा चकार। ततो नोद्यमनमात्रेण गमनौपयिकं कोपि करोति। यदा पुनः स निर्गत एव तदा तदर्थं भगवदर्थं च उपायनान्यानीय प्रस्थापनार्थं, समागता इत्याह तं निर्गतमिति।

SRI SUBODHINI: Uddhava took the permission of the Gopis, Nandagopa and the mother Yasodha, with a prayerful attitude; to these three, this prayerful request for return was made, as they are the important persons involved in this episode. Afterwards, he took the opinion of the Gopas, who had become his friends i.e. he told them, that he will be returning to Mathura. Why did he do like this? Answering this, it is said that, Uddhava was one of the foremost leaders of the Yadava clan. Of course, his glory and importance is due to his pure devotion to our Lord Shri Krishna and he is a devotee, who always does good and beneficial acts to everyone. He did not sit on the chariot for taking rest, but to go back to Mathura.

Uddhava had got ready to go back to Mathura, many times, earlier also. Hence, no one believed actually that Uddhava had decided to leave finally from Vraja! But when he sat on the chariot, for the return journey, the people of Vraja came with a lot of presents for our Lord Shri Krishna, Shri Balarama and for Uddhava himself. They all came to bid farewell to Uddhava, and this is described through the next verse.

तं निर्गतं समासाद्य नानोपायनपाणयः ।

नन्दादयो नुरागेण प्रावोचन्नश्रुलोचनाः ॥६६॥

VERSE 66 Meaning: "On seeing Uddhava having got seated on the chariot, the people of Vraja understood that, now, Uddhava was really going away; hence Nandagopa and others, came there with a lot of gifts and presents.

While giving these gifts, with tears rolling down from their eyes, they began to speak.”

श्रीसुबोधिनी : समासाद्याग्रे मिलित्वा, नानोपायनानि पाणौ येषाम्।
स्नेहेन नन्दादयः अश्रुलोचनाः सन्तः प्रावोचन् ॥६६॥ तदुपदिष्टोर्थस्तेषां
हृदये समागत इति ज्ञापनार्थं तत्फलसिद्ध्यर्थं गुरुं प्रार्थयन्ति मनसो वृत्तय
इति द्वाभ्याम्।

SRI SUBODHINI: Nandagopa and others came and met Uddhava. In their hands, they carried a lot of gift articles. They gave all of them to Uddhava. Due to their love, all of them, including Nandagopa and others began to shed tears and spoke to Uddhava.

With a view to show, that whatever “Upadesa” Uddhava had given them, as the message from the Lord, has been fully accepted and absorbed by them, in their hearts, and also for the purpose of fruition of the “result” (Phalam) of this “Upadesa” through the following two verses, the grace of the “GURU” is invoked (through a prayerful way).

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।

वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥६७॥

कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया ।

मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥६८॥

VERSES 67 and 68 Meaning: “Let the thoughts of our mind always remain surrendered and dependent of the lotus feet of our Lord Shri Krishna; let our words always chant and remember the Holy names of our Lord; let our bodies be engaged in the worship and prostrations to our Lord; may we roam to all the places, where our “Karma” takes us, through the will of our Lord, and in all these places, let us conduct ourselves with auspicious actions

and acts of charity; let us all have very special love and Prema (Rati) for our Lord, Shri Krishna at all time.”

श्रीसुबोधिनी : अस्माकं कायवाङ्मनांसि कृष्णसबन्धिकार्यपराण्येव भवन्तु। अयमेवोत्कर्षः प्रार्थनीयः न तु लोके प्रसिद्धः अन्यः कोप्युत्कर्षः प्रार्थनीय इति ज्ञापयितुं **कर्मभिर्भ्रात्र्यामाणां यत्र क्वचिद्योनौ सतां तदर्थं प्रार्थनायामुदासीनानां सर्वैरेव मङ्गलाचरितैर्दानैश्च, मङ्गलाचरितानि सर्वसाधारणानि, दानं विशेषधर्मः, वैश्येष्वेव देयानामुत्पत्तेः, कृष्णे रतिसाधारणा इतोप्युत्तमास्माकस्तु।** द्वयं प्रार्थितं सङ्घातस्य भगवति विनियोगः, आत्मनश्च भगवति स्नेह इति। **मनसो** ह्येकादशवृत्तयः ताः सर्वाः **कृष्णपदाम्बुजमेवाश्रित्य** तिष्ठन्तु क्रियया ज्ञानेनाभिमत्या च। अम्बुजे हि रूपरसगन्धस्पर्शाः स्पष्टाः। शब्दोन्यत्रापि स्वतन्त्रतया विनियोक्ष्यत इति न न्यूनता कापि। **आश्रयपदेन** प्रसङ्गात्करणं निवारितम्। **वाचोपि नाम्नामेवाभिधायिन्यो,** नाम तु तत्रैव पर्यवसितसर्वशक्तियुक्तं भवति। नत्वेवंविधानि गुणकर्माणि, पदार्थान्तरवाचकत्वात्, छान्दसप्रयोगाल्लौकिकपरा वाचो मा भवन्त्विति ज्ञापितम्। **कायः** शरीरं च तस्य भगवतः **प्रह्लाणादिनमस्कारादिपूजासाधनादिषु** भवतु। प्रकरणेन प्रार्थना ॥६७॥

कर्मभिरवश्यं भ्रमणम्, ईश्वरस्यापि तथैवेच्छेति न कर्मस्वातन्त्र्यम्, अत एव स उत्कर्षोप्रयोजक इति यत्र **क्वापीत्युक्तम्।** ननु कायवाङ्मनसां भगवति विनियोगे मङ्गलाचरितानि कुत्रत्यानीति चेत्। सत्यम्। यावदेतद्भवति तावत्कर्माणि न त्यक्तव्यानीति तेषामन्यथाफलं मा भवत्विति तथा प्रार्थयन्ति। **किञ्च। ईश्वरभाव एव कृष्णे सर्वदा भवत्वित्यपि प्रार्थनात्रयम् ॥६८॥**

ततः संतुष्टस्तथेति मनसैवाभ्यनुज्ञाय मथुरामागत इत्याह **एवं संप्रार्थित इति।**

SRI SUBODHINI: Let our body, words and mind be always engaged in discharging those tasks/works connected with our Lord Shri Krishna. This is the highest and the most glorious benefit in this world and to attain this, it is very appropriate to do prayers to our Lord! We should never pray to our Lord to attain anything else than the

above, in this world (although worldly people pray for many other things, which they consider as the highest). With a view to make this understood, it is said that, due to our own past "Karmas", even if we take birth in any of the "Yonis" (mother), we should concentrate on doing only "auspicious" conduct and deeds, which, indeed is applicable to all, as the proper discharge of one's duties. Giving to charity is a very special Dharma or conduct (usually done by the business community) which should be practiced by everyone. There is greater glory in having an extraordinary "Rati" or love for our Lord Shri Krishna than the glories of the above actions. Hence, "Let us have the fortune of attaining this "Rati" for our Lord" – by doing this prayer, two matters have been requested of one's GURU. (1) Let our various parts of our body be useful for our Lord. 92) Let our "Ātma" get pure love for our Lord.

Our Shri Mahaprabhuji explains the above in a very special way. There are 11 "thoughts" (types of) in a mind. All of these should be surrendered and made dependent on the lotus feet of our Lord Shri Krishna, through Jnana, Kriya (action) and "ego" (Ahankar). In the lotus feet of our Lord, there are four factors present viz. "ROOPA" (form), "Rasa" (bliss), "Gandha" (fragrance) and "Sparsa" (touch). All the other "thoughts" should be engaged in the singing of our Lord's Gunas or qualities, through serving to our Lord with love, and in this way, the entire mind will get concentrated on the Lord, in an independent manner. If this "mind-control" is done in this manner, there will never be any short coming in one's spiritual Sādhana. By giving the word "AASHRAYA" (surrendering; being dependent, taking refuge in) it is emphasized that sometimes, through any method, all the "thoughts" of one's mind should take refuge in the lotus

places, let us conduct ourselves with auspicious actions

feet of our Lord. The words also should chant the Holy names of our Lord. The Holy name of our Lord, on being chanted, reaches our Lord and becomes invested with all the various types of power and strength. The factors of "GUNA" (attribute) and "KARMA" (action) are applicable to all others. But the important power of the Holy names of our Lord reaches only our Lord!

The purport of all this is that the "words" should not be interested in talking about "worldly" matters; the body should be engaged in doing prostrations to our Lord and doing His Seva or worship and in this way, the prayer has been offered.

One's "Karma" (discharging duties) takes us to many places. This "roaming" (Bhraman) takes place only through the will of our Lord. No one can go to any other place without the will of our Lord. Karma cannot take one person as per it's will or the will of the concerned person. No one is, therefore, independent. Ishwara or our Lord only is the "one and only" independent person! That is why, there is a very clear reference to the "will and desire of Ishwara" (ISHWARECHCHAYA) in this verse. Thus the glory of any "Karma" is useless. That is why, the reference is made to "YETHRA KWAPI" – "Let our birth take place anywhere". This has been told in this way only! Someone may ask the question, as to why discharging actions in an auspicious manner and conduct (Manglacharan) has been referred to after the body, the word and the mind? Answering this, it is said that, till one reaches that highest exalted state, one should continue to do auspicious works and they should never be given up or renounced. That the "opposite" effect should not happen – that is why the prayer has been made. "Let us all always have the conviction that our Lord Shri Krishna is our Ishwara" – in this way, there are three prayers made in total.

On hearing such a prayer Uddhava got very much overjoyed and accepting this prayer, through his mind he told them, "Let this be so". — meaning that "Let all the thoughts of your mind be surrendered to the lotus feet of our Lord Krishna. Let your words always chant His Holy names; Let your bodies perform the prostrations to our Lord and do Pooja (Seva) to our Lord". Afterwards, Uddhava returned back to Mathura. The same is dealt with, through the next verse.

एवं सम्प्रार्थितो गोपैः कृष्णभक्त्या नराधिप ।

उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥६९॥

VERSE 69 Meaning: "Oh King! Uddhava, on being prayed for with intense devotion (Bhakthi) to our Lord Shri Krishna, came back to Mathura, which was being ruled and protected by our Lord Shri Krishna."

श्रीसुबोधिनी : तेषां प्रार्थनया स्वोत्कर्षो वा तेषामन्यभजनं वा ज्ञातमिति शङ्कां वारयितुं कृष्णभक्त्येत्युक्तम्। नराधिपेति संबोधनं सेवकानुवृत्तिः स्वाम्यर्थेति ज्ञापनार्था, तस्य प्रीतिरेव मुख्येति परमप्रीत इत्युक्तं; वचनं तु निर्बन्धादपि वदेदित्यप्रयोजकम्, मथुरां पुनरागच्छतु, भगवांस्तावत्पर्यन्तं मथुरायामेव स्थितः। कृष्णपालितामिति विशेषतो भयशङ्कया स्वयमेव पालयतीति भगवदनागमने विशेषहेतुरुक्तः। अनेन तादृशं स्थानं परित्यज्य किमित्युद्धवः समागत इति शङ्का निवर्तिता ॥६९॥

एतत्सर्वं दासभावेनैव कृतमिति ज्ञापयितुं निवेदनमाह कृष्णायेति।

SRI SUBODHINI: Our Shri Mahaprabhuji explaining the meaning of the words "Through devotion to our Lord Shri Krishna" (KRISHNA BHAKTHYA) says, that no one should get the doubt that Uddhava thought, that the prayer made by Nandagopa and others was done for his own glory. Uddhava became happy through the devotion seen in them for our Lord Shri Krishna ("MATIRNAHA KRISHNA ISHWARE".) When Nanda-

gopa and others had so much devotion already for our Lord, why did they do this prayer? Those who are fully devoted to our Lord (POORNABHAKTHI) do not understand their own glory. This is very natural for them. Hence, they are always humble and always pray to the GURU or to our Lord only. Nandagopa and others were indeed fully devoted to our Lord, and why did Uddhava not spend, for the sake of their "Satsangha" (Holy company), a little more time or stayed a little while longer? The answer is given through the addressing of "NARAADIPA" "Oh King". The servant always does his task as per the will and desire of the Swami only i.e. He will do that much task/work only, as requested by the Lord! if he were to do something more, then he commits an error. "Oh King Parikshit! You are a ruler. You are aware of these rules."

If someone was to say, that why did Uddhava not give his blessing or benedictions for the prayer done to him? Much more beneficial than the "blessing" is the "satisfaction", which one gets (PREETI) and this has been already described by Shri Sukadeva through the words, "very much satisfied" (PARAMA PREETAHA).

In the verse, the words "KRISHNA PAALITAM) have been used. A doubt may arise, that our Lord had many people with Him and why he was ruling the state Himself? Our Shri Mahaprabhuji clarifying this says, that the time was not good at Mathura as Jarasandha and others were about to attack Mathura. This fear was there. Our Lord did not trust Akrura and others, as He trusted Uddhava more. That is why Uddhava has been hailed as "TWAM HI NAHA PARAMAM CHAKSHUHU" (You are our best eyes!). "VRISHNEENAM PRAVARO MANTHRII" (The prime minister of the Vrishni clan). Due to this extraordinary situation, our Lord did not visit

Vraja by Himself. Hence Uddhava also did not stay at Vraja for further time. He came back to Mathura quickly.

Uddhava gave comforting solace to Nandagopa and others, as per the will and desire of our Lord, and as being a servant of our Lord. This is being referred to in the next verse.

कृष्णाय प्रणिपत्याह भक्त्युद्रेकं व्रजौकसाम् ।

वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥७०॥

VERSE 70 Meaning: "After reaching Mathura, Uddhava prostrated to our Lord Shri Krishna. He then described the extraordinary devotion of the Vraja people to our Lord Shri Krishna. He gave Him also all the gifts given at Vraja. All other gifts also, He gave to all the other persons and to Vasudeva, Shri Balarama and the King separately."

श्रीसुबोधिनी : उपायनान्यदादिति सम्बन्धः। भगवन्तं प्रणिपत्य भक्त्युद्रेकमाह। एतावानर्थः पूर्वं भगवता नोक्त इति प्रायेण भगवान् न विचारितवान् इति। यादृशः प्रेमात्मको भक्तिपदार्थः शास्त्रे निरूपितस्तस्मादाधिक्यमेतद्भावस्योक्तवानिति वा। तेनानिर्वाच्यत्वमितोन्यत्रादृष्टत्वं च ज्ञापितं भवति। ततो वसुदेवायप्युपायनान्यदान्मित्रसम्बन्धः तिष्ठतीति ज्ञापयितुम्। रामाय चाददात्पूर्वावस्था तथैव तिष्ठतीति। मर्यादामप्यङ्गीकुर्वन्तीति ज्ञापनार्थं राज्ञे, चकारादक्रूरादिभ्योपि दोषाभावज्ञापनार्थम् ॥७०॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां दशमस्कन्धपूर्वार्धे
सप्तचत्वारिंशाध्यायविवरणम् ॥४७॥

SRI SUBODHINI: All the gifts were properly distributed. Uddhava prostrated to our Lord, and told about the extraordinary Bhakthi on the part of Vraja people. Our Lord had not told earlier about the devotion of the Vraja people in the same way, as Uddhava now described. Through this, we have to surmise, that our Lord did not

will or desire to remember much about their Bhakthi. Our Lord had, indeed told earlier, "TAA MANMANASKAHA" only, as He had not seen such type of devotion earlier. Is it that the Lord did not know about this earlier? Answering this, our Shri Mahaprabhuji has used the word, "PRAYENA" (remote). Very specially it is described that the nature of loving devotion, as described, in the scriptures was, far far exceeded by the actual devotion of the Gopis and as described by Uddhava. Hence this Bhāva of Bhakthi is beyond words and can never be expressed in words. This sort of extraordinary devotion has not been seen anywhere else or in anyone else! Hence, it is better kept, in one's heart only! — as a sacred secret

Afterwards, respective gifts were distributed to Vasudeva. Vasudeva should not think, that after Akrura brought his two children to Mathura, Vasudeva never visited Vraja, and to prevent Vasudeva from thinking that Nandagopa has forgotten him, these gifts were specially sent for Vasudeva. Through these gifts, Nandagopa also emphasized that his friendship and brotherly love are stable. Gifts were given to Shri Balarama, through which Nandagopa conveyed his love to Shri Balarama i.e. the same love he had, when he was a child! The King was given the gift to indicate, that Nandagopa is still regarding him as the King. Persons such as Akrura were also given gifts to denote that, "You have taken away our beloved Shri Balarama and Shri Krishna and due to this we are not nurturing any ill-feeling in our hearts for you; neither will it arise."

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 47th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-अष्टचत्वारिंशोऽध्यायः ॥

CHAPTER 48, CANTO 10,

SRI BHĀGAVATAM.

एवं पूर्वनिरोधस्य सान्त्वनोत्कर्षवर्णनम् ।

कृत्वा भविष्ययोश्चैव सान्त्वनं विनिरूप्यते ॥१॥

KĀRIKA 1 Meaning: “In this way, by giving “comfort and confidence”, through Uddhava, the glory and greatness of the first Tamasik “Nirodha” has been reemphasized. The Lord does not do this type of “solace-giving-comforting” in the second “Nirodha” and this has been already explained. Now the “comforting” of the devotees of the Rajasik and Satwik devotees is being described.”

मथुरावासिनः सर्वे राजसाः परिकीर्तिताः ।

सात्त्विकाः पाण्डवा भक्तास्तयोः सान्त्वनमुच्यते ॥२॥

KĀRIKA 2 Meaning: “The devotees who stayed at Mathura were the devotees of our Lord, who are “Rajasik” by nature. The Pandava brothers were “Satwika” devotees. The “comforting” of these two types of devotees is being described. Their glory is not being told.”

राजसत्वप्रसिद्ध्यर्थं स्त्रीपुंसोरत्र वर्णनम् ।

प्रक्रियान्तररूपा हि किञ्चिद्द्वारा तथा कृताः ॥३॥

KĀRIKA 3 Meaning: "The Rajasik nature of both the women and male devotees have been explained. The Pandavas are of "Satwik" nature. The Lord "comforted" them, through Akrura. The "comforting" of the "Satwik" Pandavas has been explained in these "Rajasik" division of chapters, due to the reason, that Akrura is a "Rajasik" devotee.

अक्रूर उद्धवान्मुख्यः ततोऽग्रे प्रेषणं मतम् ।

दासभावे तूद्धवस्तु शास्त्रतस्त्वयमेव हि ॥४॥

KĀRIKA 4 Meaning: "Akrura is more important than Uddhava and due to this, the Lord sent him, before His own visit. Would it mean that Uddhava was considered as lower? To remove this doubt, it is said that Uddhava is important as a "servant" to our Lord (as he has the "Bhāva" or attitude as a "servant" of our Lord) and Akrura is important from the "worldly and Sastric" (scriptural) point of view. Hence, both are considered by our Lord, as being the "same", as per their own respective "important and prominent" quality or virtue.

स्त्रीसान्त्वनं तु पुरतः राजसत्वात्स्वरूपतः ।

वाचान्यस्य निरूप्यं हि स्तुत्या च प्रेषणेन च ॥५॥

KĀRIKA 5 Meaning: "Firstly, the "comforting" of the women has been done through His own Divine form of Pradhyumna, as this deals with a Rajasik Leela. The Lord caused the "comforting" of Akrura, through His own words, Akrura's "praise" and by sending him to Hastinapura."

पञ्चचत्वारिंशेऽध्याये कुब्जाक्रूरतिसान्त्वनम् ।

कायेन वचसा चक्रे भाव्यर्थमिति वर्ण्यते ॥६॥

प्रथममेकादशभिः कुब्जायाः कथामाह साधिकैः अथ विज्ञायेति ।

KĀRIKA 6 Meaning: "In this chapter the "comforting" of both Kubja and Akrura was done. The Lord had promised Kubja of a boon; hence He blessed her through His body. The Lord "comforted" Akrura through His words. Both of them were experiencing intense sorrow. Hence the Lord "comforted" them, in the first instance."

In this chapter, through the first 11 verses, the Lord's Divine Leela with Kubja is being described. During this Divine Leela, the Lord decided to "satisfy" the 21 types of thoughts of the mind (ie all her desires and aspirations) and more. This is being described from the following verse onwards.

श्रीशुक उवाच—

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः ।

सैरन्ध्र्याः कामतप्तायाः प्रियमिच्छन्गृहं ययौ ॥१॥

VERSE 1 Meaning: "Shri Sukadeva told that our Lord, who is the Divine Aatma in everyone, who has equal vision for the entire creation, realizing that Kubja was being subjected to the extreme pangs of love for Him, with a view to please and bless her, went to her house."

श्रीसुबोधिनी : तस्या हि सर्वा मनोवृत्तयः पूरणीयाः ततोऽप्यधिकं च कर्तव्यमिति, आदौ भगवान् तस्या गृहे स्वयमेव गत इत्याह अथेति। अथ भिन्नप्रक्रमे भक्त्यभावात्, परं तस्या दुःखं तुल्यमिति तन्निवृत्त्यर्थं गत इत्यभिप्रायेणाह विज्ञायेति। प्रकरणात् कामसन्तापम्। ज्ञाने सामर्थ्यं भगवानिति। तथाकरणे दोषाभावे चावश्यको हेतुः सर्वात्मेति। दृष्ट्वावश्यं प्रतीकारः कर्तव्य इति सर्वदर्शन इति फलमुखो हेतुरुक्तः। पूर्वमयोग्यता देहे स्थितेति न

तस्याः कामपीडा। इदानीं तु देहे योग्येपि स्त्रीचर्यां सर्वां जानातीति तस्याः कामपीडा महती जातेत्याह सैरञ्च्या इति। सैरञ्ची ह्यन्तःपुरेऽधिकारिणी स्त्री स्त्रीचरित्रं जानातीति कामतापो युक्त एव। तस्या आगमनसामर्थ्याभावात् स्वयमेव गृहं ययौ। स्वगमनमात्रेणैव तस्यास्तापो निवर्तित एव तथापि प्रियमिच्छन् ययौ। मनसा तस्याः प्रियं भवत्विति विचारितवान् ॥१॥

ननु किमित्येवं विचारेण कर्तव्यमिव हि प्रियं तदमनेनैव भविष्यतीत्याशङ्क्य तन्निराकरणार्थं भगवदिच्छया जातोत्कर्षं गृहं वर्णयति महार्हेति सार्धेन ।

SRI SUBODHINI: The Lord willed, that He should not only fulfill all her mental desires, but also confer on her His benediction. Thinking like this, the Lord, in the first instance, went to her home by Himself. Kubja had no Bhakthi or devotion to our Lord. Hence this is a very different matter of her love and attachment to our Lord. (This is indicated by the use of the word “Atha” (now). But her sorrow was like that of the women of Vraja. Hence the Lord, by Himself, out of His gracious compassion, went to her home! This action of our Lord is explained through the words “having understood in this way”, used in this verse. The Lord knew that Kubja was very much attached to Him. Our Lord is the Lord of the universe (Bhagawan) and due to this, the Lord knew her mind very well, as He is omnipotent. Some may say, that the Lord will get “blemish” if He, as an outside person, confers His own Divine bliss on her, when she was not even a devotee, but wanted the “physical love and companionship” of the Lord only. Our Shri Mahaprabhuji removing this doubt says, that there is no “blemish” on the part of our Lord, as OUR LORD IS THE DIVINE AATMA OF EVERYONE and it is He, who will mitigate her sorrow by taking the necessary action. OUR LORD ALSO HAS EQUAL VISION (SAMADARSI) TO ALL BEINGS,

AND BEING THE GIVER OF "RESULTS" (PHALAM), THE LORD USED THIS, AS THE CAUSE FOR HIS VISIT.

This Kubja, never had such love and passion for our Lord before, as she was distorted in her body. Now that her body had been made very beautiful by our Lord, and due to her duties in the harem of Kamsa's household, she was aware of the nature and behaviour of the ladies of the harem. Seeing their behaviour, Kubja also got attachment and love for our Lord and due to her deep attachment, she became deserving of our Lord's grace. She did not have the capacity or confidence to go to our Lord, by herself! Hence the Lord, out of His grace, came to her by Himself! By the very will and desire of our Lord to go over to her place only all her "desires" became fulfilled i.e. she got rid of all her desires. Even then, with a view to make her happy, our Lord went there. Our Lord began to think of conferring on her, what she wanted or desired for.

By thinking like this, what would be it's result or what will happen? The Lord had decided to please her and will it be that, by His going to her house, this will happen? Removing this doubt, it is said that, no sooner our Lord decided in His mind to visit her house, her house became brilliant and of the highest order. This is being described through the next verse.

महार्होपस्करैराढ्यं कामोपायोपबृंहितम् ।

मुक्तादामपताकाभिर्वितानशयनासनैः ।

धूपैः सुरभिभिर्दीपैः स्रग्गन्धैरपि मण्डितम् ॥२॥

VERSE 2 Meaning: "The house of Kubja became now fully arranged with very invaluable items fit for a

good house. Garlands of pearls, flags, buntings and beds for sleeping etc. were all arranged. There was the fragrant incense, lamps, garlands of flowers etc. and sandal paste etc. — all these arrangements were already made (for the visit of our Lord). ”

श्रीसुबोधिनी : यथा प्राकृतमपि गृहं भगवदिच्छयैवं जातं, एवं सापि गोपिकातुल्या भविष्यतीति प्राकृतायास्तथात्वं कर्तव्यमिति प्रियेच्छा युक्तैव। **महार्हाण्यमूल्यानि** गृहादीनि पात्रादीन्युपस्करा यस्य तैर्वाऽऽढ्यं संपन्नं। **कामोपायाः** कामशास्त्रोक्तानि साधनान्युद्दीपकानि चित्राणि पुष्पादिसंपत्तिः इन्दुर्मन्दिरमित्यादीनि तैरुपबृंहितं लौकिकस्तच्छास्त्रीयश्चोत्कर्ष उक्तः। अलौकिकोत्कर्षमाह **मुक्तादामभिः पताकाभिश्च बहिर्मण्डितम्,** **वितानैश्चन्द्रातपत्रैः शयनासनैः** शयनार्थमुपवेशनार्थं च सुखस्पर्शास्तरणैः प्रत्यहं वैशेषिकैरपि मण्डितमित्याह **धूपैरिति।** अगुरुसम्भवा आमोदाः **दीपा अग्निमयाः मणिमयाः स्रग्भिर्गन्धैश्च** शैत्यार्थं सर्वत्र लेपनं मण्डनम्। एवं त्रिविधोप्युत्कर्षः भगवदिच्छया तस्मिन् गृहे जात उक्तः ॥२॥ ततो गते भगवति यदुक्तव्यं तदाह गृहं तमायान्तमिति।

SRI SUBODHINI: The ordinary house of Kubja became, just by the wish of our Lord, a palatial house. In the same way, Kubja also should attain the status of a Gopi and our Lord's will and desire, in this way, is indeed appropriate. The various quarters of the house, the vessels and all other materials in the house now were seen, as invaluable and the house came to be filled with these materials. In this way, after describing the “worldly” brilliance of the house, a description of the brilliance “seen from the point of view of the scriptures” is being given; the house now contained all the different materials, such as pictures, garlands of flowers and invigorating drinks, which would please our Lord. A description of the “supernatural” brilliance is now being given. There were strands of pearls, flags and buntings, which beautified the

entrance of her house. In the inside of the house were beds and sitting arrangements, the mere touch of which, gave great joy and bliss to everyone. There were beautiful and soft furnishings too. Every day, all these were arranged in a very special way to make them look beautiful. Apart from all these, there was the burning of incense for fragrance, brilliant lamps, studded with precious gems, for lighting, sandal paste for keeping the place cool, garlands of flowers, and in this way, the house became beautifully brilliant and arranged through the will and desire of our Lord, automatically

On the visit of our Lord, Kubja welcomed and greeted Him with great love and this is described, through the next verse.

गृहं तामायान्तमवेक्ष्य सासनात्

सद्यः समुत्थाय हि जातसंभ्रमा ।

यथोपसङ्गम्य सखीभिरच्युतं

सभाजयामास सदासनादिभिः ॥३॥

VERSE 3 Meaning: "On getting the "Darsan" of the Lord, coming to her home, Kubja got up from her seat quickly, and initially she got a little fear! Later, becoming normal, along with her friends, she came and met our Lord and she welcomed and did all the Seva to Him, after the Lord having got seated comfortably."

श्रीसुबोधिनी : भगवदिच्छाविषयत्वाद्गृहस्यापि कर्मता, यतस्तं तादृशं भगवन्तामायान्तमवेक्ष्य तथैवासनादुत्थाय प्रथमं जातसंभ्रमा जाता इति कर्तव्यतामूढा जाता। युक्तश्चायमर्थः। ततः यथावदुपसङ्गम्य सखीभिः सहिता सभाजयामास। ननु कान्तोयं पूजया विलम्बितो निवृत्तकामो भवेत्तत्राह अच्युतमिति। सदासनादिभिरिति सुवर्णमयाद्यासनानि शय्यामयानि वा अनुपभुक्तानीति सत्पदेन ज्ञापितम् ॥३॥

SRI SUBODHINI: Our Lord had just desired, that Kubja's house should get beautified and filled with all the beautiful arrangements and comforts, in every way. That is why, no sooner HE came there, He saw the house and afterwards accepted the welcome and reception. Kubja got up from her seat on seeing the Lord coming, and she got a little fear, as she had the doubt in her mind, that as to how she could properly do Seva and accord welcome to Him? After some time, gathering her mind, along with her friends, she met our Lord, and performed the "Seva" to Him, for receiving Him properly.

"This is my husband and if I spend more time in this reception, will the Lord's love for me become less? Or will I waste His time?" Answering this, it is said, that the Lord's love never has any decline or change (like the human love which waxes and wanes) and due to this, Shri Sukadeva has used the holy name of "Achyuta" here, in this verse, indicating, that the Lord is always "totally full" (Poorna) and remains always "full" (Poorna) and there is never any deficiency in His "totally full" Divine nature at any time! Our Lord was welcomed with a comfortable golden beautiful seat and a bed. All these things were new (as they were all there, due to the will and desire of our Lord) and none had used them before.

तथोद्धवः साधुतयाभिपूजितो

न्यषीददुर्व्यामभिमृश्य चासनम् ।

कृष्णोपि तूर्णं शयनं महाधनं

विवेश लोकाचरितान्यनुव्रतः ॥४॥

VERSE 4 Meaning: "She welcomed Uddhava also, befitting a saintly person. Uddhava, after accepting the welcoming, just touched his seat and, sat down on the

ground only. Our Lord Shri Krishna, following the traditions of the world, very quickly, sat on the invaluable bed.”

श्रीसुबोधिनी : तथैव उद्धवोपि पूजितः परं साधुतया, अनेन भगवान् भर्तृतया पूजित इति ज्ञायते। कामो हि दोषात्मक इत्यर्थाद् व्यावृत्तिः फलति। **उर्व्यामेवोपविष्टः आसनमुपस्पृश्येति** राजधर्मपरिज्ञानं निरूपितम्। तस्याः कृत्ये जाते भगवानपि स्वकार्यं कृतवानित्याह **कृष्णोपीति**। तदर्थार्थमारोपिते कामे क्षणं विलम्बश्चेज् जगत् काममयमेव स्यादिति **तूर्णमेव शयनं** विवेश। नत्वनिर्दिष्टमुपभुक्तमनुपभुक्तं वा भवेदिति भगवदर्थं वान्यार्थं वेत्यपि शङ्कां व्यावर्तयितुमाह **महाधनमिति**। महद् धनमुत्पादनार्थं यस्य तदप्युत्कृष्टं भगवदर्थमेवेति **विवेशेति** पूर्वोपवेशस्थानाद् विविक्त इति ज्ञापयितुम्। ननु भगवानक्लिष्टकर्मा किमित्येवं प्रार्थनाव्यतिरेकेण स्वयमेव गत इति चेत्तमाह **लोकाचरिताननुव्रत इति**। सा हि लौकिकी लोकरीत्यैव ग्राह्येति तस्यास्तथैव मनोरथः सा गृहस्थवदीश्वरवद्भावं न जानाति गुप्तत्वात्, खड्गव्यवहारं तु जानाति प्रकटत्वात्, अतस्तथैव मनोरथ इति **लोकानां** साधारणानां चरितानि भगवानप्यनुव्रतो जातः। नत्वनुवादकमेतत्पदं निरोधविरोधापत्तेः ॥४॥ ततः सापि गतेति तस्याः संस्कारपूर्वकं गमनमाह ।

SRI SUBODHINI: Kubja had worshipped the Lord, considering Him as her “husband”, and for Uddhava she did the worship, respecting him as a devotee of our Lord (Bhaktha). From this, we can realize that the “blemish” of desire was absent in Uddhava. Uddhava was also fully aware as to the finer aspects of “Rajadharma”, or as to how to behave, in the presence of the “king”. Hence, he didn’t sit on the seat offered to him. He just touched the seat and sat only on the ground. Kubja did all the necessary Seva, and our Lord, in turn, knew that, if He were to delay in satisfying the inner desires of Kubja, then the whole universe will get into a situation of only “unfulfilled desires”! In view of this, the Lord sat on the

bed, which was not used by anyone before, and was also priceless. The doubt regarding this bed being intended for anyone else also got mitigated. Our Lord does everything with no effort at all (AKLISHTAKARMA). How did the Lord go over there, into the secluded place, without being prayed for? Answering this, it is said, that our Lord only followed the traditions of the world, as He had decided, at this time, to enact His Divine Leela in a “worldly” (Loukik) way. Hence He himself went there. Kubja was a “worldly” lady, fully aware of the ways of the world. She also desired only “worldly” fulfillment of her desires, like a householder. She was not aware at all about the attitude (Bhāva) of our Lord, which is always kept as a “secret”. She therefore “deserved” to be treated in a “worldly” way only, as she could understand and become happy only with this type of behaviour. In view of this, our Lord also behaved like an ordinary worldly person. If the Lord had not come down to this level of Kubja, then Kubja would not have been able to attain “pure and total devotion” (Nirodha) for our Lord. Hence the Lord enacted this type of His Leela only for the sake of making Kubja attain full Nirodha.

She also went to our Lord, after purifying and decorating herself. This is being explained in the next verse.

सा मज्जनालेपदुकूलभूषण-

स्रग्गन्धताम्बूलसुधासवादिभिः ।

प्रसाधितात्मोपससार माधवं

सव्रीडलीलोत्स्मितविभ्रमेक्षितैः ॥५॥

VERSE 5 Meaning: “Kulja also made herself purified and beautiful through a bath, applying sandal paste,

wearing new clothes, ornaments, garlands of flowers, fragrant scents (Attar etc.), betel leaves and nectarian drinks. She became now worthy of being accepted by our Lord and with bashfulness, smilingly came near to the Lord of Goddess Laxmi (i.e. our Lord) eyeing him coyly."

श्रीसुबोधिनी : आलेपं सुगन्धादिभिः स्नानार्थमेव भगवदिच्छया पूर्वमेव तस्यास्तथात्वम्, सुधासव इति शक्त्यर्थं देहविस्मरणार्थं च कामशास्त्रोक्तद्रव्यपानमुक्तम्। आदिशब्देन तथोद्बोधकानां पदार्थानामपि चन्द्रावर्तदीनां स्थापनम्। एवमेतैः प्रसाधितशरीरा तद्भावापन्ना लक्ष्मीपतिरयमिति तथाकरणे शङ्कारहिता माधवमुपससार। तया भगवति सर्वे भावाः स्वान्तः स्थिता क्रमेण सूचिता इत्याह सव्रीडेति। स्त्रीभावात् प्रथमसम्बन्धे व्रीडा, ततो हासः प्रवृत्तायाः ततो भगवच्चेष्टानां सादरं निरीक्षणं, ततोप्यभिलषितानां भाषणं सूनृतं, अयमग्रे क्रमो भगवता कर्तव्य इति प्रथमतस्तादृशीं चेष्टां कुर्वाणैव गतेत्यर्थः ॥५॥ ततः सा कान्ता जाता भगवद्भर्मावेशात्ततो यथाभिलषितं कृतवानित्याह आहूयेति।

SRI SUBODHINI: Through the mere will and desire of our Lord, she got all the ingredients/materials required for her purification and beautification and they were all there in her home only. Firstly Kubja took a bath and applied sandal paste etc. on her body. She, then, wore new dresses and ornaments. She also drank a concoction which was nectarian in nature. This drink gave her body renewed strength. As this drink had an intoxicating effect so that she could forget her body. In this way, she readied herself as per the science of Kaama (desires), with all those ingredients and materials, which are usually used as per the science of Ayurveda. She did not get any doubt in preparing herself like this, as she thought, that she was going near to the Lord of Goddess Laxmi. In this way without any fear or doubt, she came near to our Lord

Madhava. She indicated her inner attitude exclusively being devoted and to be offered to our Lord only. She treated herself as our Lord's "wife", and the Lord as her "husband". Hence, she expressed, bashfulness, which usually the wives show and have during their first meeting with their husbands! Then she began to smile, when she began to have intimate Leelas with our Lord. Afterwards she began to, with reverence and honour, see and accept the Divine Leelas enacted by our Lord and on her own, she also spoke to our Lord about the bliss and joy being conferred by our Lord, through His Divine self and Leelas.

Kubja became the Lord's beloved, and she did the "Seva" to our Lord, in the way, He desired, as the Lord, now, had caused the "entry and ingress" of His own Divine virtue and nature into her. This is explained by the next verse.

आहूय कान्तां नवसङ्गमहिया विशङ्कितां कङ्कणभूषिते करे ।
प्रगृह्य शय्यामधिवेश्य रामया रेमेऽनुलेपार्पणपुण्यलेशया ॥६॥

VERSE 6 Meaning: "Due to this new union, Kubja was coy and bashful. The Lord took hold of her hands, adorned with bangles and made her sit on the bed and conferred His Divine bliss. This lady had done only one act of Punya viz. she had offered the sandal paste to our Lord once. As a "result" of this act of "Punya" of offering the sandal paste, our Lord gave Himself and His Divine bliss."

श्रीसुबोधिनी : स्वतः प्रवृत्त्यभावे हेतुमाह नवसङ्गमहिया विशङ्कितामिति। निकटे गतायाः शङ्कायामाह। कङ्कणैर्भूषिते करे प्रगृह्येति। कङ्कणानां परिधानं सुवासिन्या अस्यास्तु भगवद्व्यतिरिक्तः पतिर्नास्तीति भगवांश्चेत् न परिगृहीयात् तदा कङ्कणपरिधानं व्यर्थमेव भवेदिति सूचितम्।

शय्यामधिवेश्येति प्रथमं प्रथमसुरतमेवोक्तम्। नन्वेषां का, स्त्रीसंबन्धा न सर्वत्र कर्तव्या इति तत्राह रामयेति, भोगार्थमेवैषा स्त्री। 'नाग्निं चित्वा रामामुपेया'दिति विशेषनिषेधादन्यदा, तया संबन्धो न दोषाय। नन्ववश्यं सुखानुभवे धर्मो हेतुः। ततः परमानन्दं कथमनुभवतीत्याशङ्क्याह अनुलेपार्पणपुण्यलेशयेति। अनुलेपार्पणादन्यानि पुण्यानि लेशमात्राणि यस्याः। अनुलेपार्पणस्य वा पुण्यमात्रं लेशो यस्याः। अथवा सा त्वनुलेपार्पणपुण्यलेशयुक्तै वातस्तस्याः सहभाव एव कृतः। भगवान् स्वयमेव रेमे तावत्फलं स्वयमेवाधिकं दावान्, न तु कर्मणा जातमिति तथोक्तम्। अथवा। भगवान् सर्वसमर्थः। तस्या स्तावन्मात्रमेव सुखं दत्तवानिति ज्ञापयितुं तथोक्तम् ॥६॥ ततः सापि लब्धधाष्ट्या स्वाभिलषितं कृतवतीत्याह सेति।

SRI SUBODHINI: Kubja came near to our Lord. But due to this "first" meeting, she got very bashful and coy. Hence our Lord held her hands, beautified with bangles and made her sit on the bed. Bangles are worn by married ladies with husbands being alive (Suvaasini). She did not have anyone else as her husband, except our Lord. If the Lord had not accepted her, her wearing the bangles would be useless and a waste! Our Lord decided that He should accept her as being "deserving" to be conferred, with the bliss of His Divine self.

In the Vedas, there are specific prohibitions for getting related to women on certain occasions like after attending the funeral etc. Usually pleasure is the result for ordinary relationship. But this lady was given the gift of the supreme bliss or "Paramaananda" by the Lord of the universe Himself! What is the reason for this? our Shri Mahaprabhuji says that she had offered the sandal paste to our Lord and she had not done any other "good deed" (Punya). But the Lord gave her Himself for this "single" act of Punya! This "result" our Lord himself gave, in a very special way, as she will not be otherwise entitled to

this “supreme Aananda” through her one act of “Punyam”. Our Lord blessed her with this highest bliss, by Himself as a very special case. OUR LORD IS CAPABLE OF DOING EVERYTHING AND HE BLESSED HER WITH THIS RESULT BY HIS OWN WILL AND DESIRE.

This Kubja gave up her bashfulness and she began to act as per her “desire”. This is explained through the next verse.

सानङ्गतप्तकुचयोरुरसस्तथाक्ष्णो-

जिघ्रन्त्यनन्तरचरणेन रुजो मृजन्ती ।

दोर्भ्यां स्तनान्तरगतं परिरभ्य

कान्तमानन्दमूर्तिमजहादतिदीर्घतापम् ॥७॥

VERSE 7 Meaning: “Inspired by her own desire, this Kubja, with a view to remove her desires, took the holy feet of our Lord and made it bless her bosom, chest and eyes. Then she kept His holy feet on her bosom and hugged and embraced our Lord, who is of the Divine form of eternal bliss (Aananda) and in this way, she mitigated and ended the sorrow of her long cherished desire and love for our Lord.”

श्रीसुबोधिनी : सा सैरन्ध्री अनङ्गेन तप्तयोः कुचयोः, षष्ठ्येषा। उरसः वक्षःस्थलस्य अनन्तचरणेन एतेषां रुजं मृजन्ती जाता। स्वरूपतः केनचित्सम्बन्धेन वेत्याशङ्क्य तापस्योभयत्र व्याप्तत्वाद् बहिःस्पर्शेन तापापगमेपि अन्तस्तापनिवृत्त्यर्थमुपायमाह। जिघ्रन्तीति। अर्थादनन्तचरणमेव, अनन्तत्वादेव पर्यायेण तापनाशो निवारितः। तथा सति शीघ्रं तापाभावो न स्यात् न केवलं दुःखाभाव एव तस्याः फलितः किन्तु परमानन्दोप्यनुभूत इत्याह दोर्भ्यामिति। पूर्वमेव स्तनान्तरे हृदये निविष्टं अन्तर्यामिणं बहिर्दोर्भ्यामालिङ्ग्य तापं जहौ। स्तनान्तरागतं वा, कान्तत्वात् तथाकरणे नापराधः। न केवलं पर्यवसानवृत्त्या सुखजनकत्वं किन्तु स्वरूपतोपि तथात्वमित्याह

आनन्दमूर्तिमिति। अत एव अतिदीर्घमपि त्रिविधमपि तापं जहौ, कामताप एव वा जन्मकोटिष्वनुस्यूतो दीर्घो भवति ॥७॥ एवमनुलेपार्पणफलमुक्त्वा फलानुभवार्थं या भगवतः सेवा कृता रतिरुत्पादिता तस्याः फलं वक्तव्यमिति तन्निरूपयति सैवमिति त्रिभिः ।

SRI SUBODHINI: Kubja mitigated her sorrow, of both inside and outside, in this way. Firstly the “outside” sorrow was removed through the touch of the holy feet of our Lord on the various parts of her body. She mitigated the sorrow of her “inside” by placing her nose, with respect and regard, on the lotus feet of our Lord. Our Lord is termed here as “limitless” (Aanantha) to indicate that her sorrow did not end gradually, but all her sorrow ended at one go, immediately on the touch of our Lord’s holy feet. She now, not only got rid of the worldly sorrow, caused by one’s own “desires” but now, she began to enjoy the Divine bliss of our Lord viz. “Paramaananda”! She brought out the “indwelling Lord” situated in the area of her chest and began to enjoy the Lord’s Divine bliss through embracing Him, through both of her hands. This, she achieved simultaneously when she placed the holy feet of our Lord on her bosom! She knew that she was not embracing her “beloved” only but the Lord of the universe and she will enjoy this Divine bliss forever! (and not for this time only), as the Lord is of the Divine form of Aananda or bliss. In this way all her three types of sorrow, now completely got ended (inside, outside and of the Aatma). This sorrow of “desire” (Kaama,) which has been burning her Aatma for crores of births also got completely ended and destroyed, by this one touch of our Lord!

In this way, after describing the “result” by way of blessings conferred on her, because of just “one time”

offering of sandal paste to the Lord, she began to do "Seva" to our Lord, with a view to experience the "result" of her "good deed". She then got attached to our Lord. This is being explained through the next verse.

सैवं कैवल्यनाथं तं प्राप्य दुष्प्रापमीश्वरम् ।

अङ्गरागार्पणेनाहो दुर्भगेदमयाचत ॥८॥

VERSE 8 Meaning: "The Lord of all types of "liberation" (Moksha), very rarely attainable Ishwara (Lord of the universe), this Kubja, attained, by just offering sandal paste! It is wonderful indeed, that even then, she continued to be unlucky! Because she asked for this!" (As per the next verse).

श्रीसुबोधिनी : इदं हि पूर्वस्माद् उत्कृष्टमिति वरत्वेन पर्यवसितम्, तथा सति न फले काचिन् मर्यादा इयदेवेति; तथापि भाग्यमेवाल्पमिति बुद्धिस्तादृश्येवेत्यल्पमेव याचितवतीति शुकस्तां निन्दति दुर्भगेदमयाचतेति। दातरि समर्थे प्रसन्नेऽप्यल्पयाचनं भाग्याभावादेव भवति। सा पूर्वोक्ता एवं जाता तं तथोपकारिणं स्वयमेवागत्य सर्वसुखदातारं कैवल्यस्यापि नाथं सर्वैरेवोपयैर्दुष्प्रापमीश्वरत्वात्, अन्यथा साधनाधीनः स्यात्। तादृशमपि प्राप्य मोक्षं गोपिकावदवस्थां वा न प्रार्थितवती किन्तु कालपरिच्छिन्नं भगवत्सम्बन्धमेव। यद्यपि स्वरूपतो महान्, तथापि कालेन परिच्छिन्नः फलत्वान्न साधनतामापद्यते, अतो दुर्भगैव ॥८॥ याचनमाह आहोष्यतामिति।

SRI SUBODHINI: This "relationship", from the very first meeting is considered as the highest and the result also will be the highest! In fact there was no "limit or extent" for the result, which the Lord would be conferring on this lady. But her "fate and luck" was little, due to which, her mind and intellect became such that she could only ask for a very "little" result! Due to this, Shri Sukadeva, in a blaming way, says that despite the fact that the Lord was prepared to give everything, and

was also willing to give anything, as He was fully pleased with her, even then, she asked for a “small petty little” thing — thus symbolizing her ill-luck and lacking “great and good luck”, she asked only for a small thing!

This Kulja, in spite of our Lord becoming happy — the Lord WHO ALWAYS DOES GOOD AND IS EVER HELPFUL, WHO COMES BY HIMSELF AND BLESSES HIS DEVOTEES WITH JOY AND HAPPINESS, THE LORD OF ALL TYPES OF “LIBERATION” (MOKSHA), WHO CANNOT BE EASILY ATTAINED, THROUGH EACH AND EVERY TYPE OF SĀDHANA OR WAYS, WHO IS UNATTAINABLE FOR ANYONE, AS HE IS THE LORD OF THE UNIVERSE (IF HE WAS NOT THE LORD OF THE UNIVERSE, THEN HE WOULD BE UNDER THE CONTROL OF SĀDHANA AND OTHER METHODS) — Instead of praying to Him for either “liberation” (Moksha) or attainment of the “similar” state of the Gopis, she asked only for a relationship for a “little time”. Hence she is ill-lucky! Of course this request is still greater than her own petty self — as she asked only for the Lord’s companionship. But this “joy” is limited by time (Kaala). In other words, she asked only for a relationship for a little time. This of course did not represent a “Sādhana”, (spiritual practice) as it is of the nature of “Phalam” or result.

What Kubja prayed for is being explained in the next verse.

आहोष्यतामिह प्रेष्ठ दिनानि कतिचिन्मया ।

रमस्व नोत्सहे त्यक्तुं सङ्गं तेम्बुरुहेक्षण ॥९॥

VERSE 9 Meaning: “Oh! Beloved one! Please stay

with me for a few days more! Oh lotus eyed Lord! I am unable to leave your Divine body. Hence please stay with me, here, and confer your Divine self to me always.”

श्रीसुबोधिनी : इहैवोष्यतामिति विवाहस्याकृतत्वात् क्वचिच्छयनं कर्तव्यं तदिहैव कर्तव्यमित्यर्थः। किमित्येवं प्रार्थ्यत इत्याशङ्क्यामाह प्रेष्ठेति। परमप्रियस्तथोच्यत इति, तत्राप्यन्तर्यामिवत् स्थिति वारयति कतिचिद्दिनानि मया सह रमस्व। ननु कोयं निर्बन्ध अयमेव वर इति, मोक्षादिर्वा कथं न प्रार्थ्यत इत्याशङ्क्याह नोत्सहे त्यक्तुं सङ्गं त इति। तत्र हेतुरम्बुरुहेक्षणेति। दृष्ट्वैव सर्वसुखदायककामोद्बोधकेति वा ॥९॥ भगवान् यद्यपि बह्वैव सुखं दास्यामीति विचारितवान् तथापि याचितं दत्तवानित्याह तस्यै कामवरं दत्वेति।

SRI SUBODHINI: “Please stay here only”. The purport of these words is, that as per our Shri Mahaprabhuji, who makes the meaning very clear, Kubja is telling our Lord that, “Oh Lord! up to now You have not got married at all! Hence You are bound to sleep only at that place where You go. Due to this, please stay here only, and sleep in my home only. If You were to tell me as to how You can sleep with me? Why are you telling me like this? — then I would reply (Kubja says), that again You are my own beloved! That is why, I am telling You like this. I am not telling You to stay with me, as only the indwelling Divine Aatma (Antaryaami), but I request You to confer your Divine bliss on me, at least for few more days. Oh! Lord! You may again tell, me as to why I am asking again for this type of boon only? Why don’t you ask me “liberation” (Moksha) and other types of better and more valuable boons? For this, I would reply that Oh! Lord! You are the lotus eyed one! On just having your “Darsan” only, a devotee attains every type of bliss and joy! But what can I do? Due to my inspired “desire” I am unable to leave your association or nearness at all”!

Although the Lord had willed, that He will bless Kubja with the highest happiness, but due to Kubja's own request, being unlucky and unfortunate, for the "small and petty" desire fulfillment, our Lord gave her that only, and this is being described in the following verse.

तस्यै कामवरं दत्वा मानयित्वा च मानदः ।

सहोद्धवेन सर्वेशः स्वधामागमदर्चितम् ॥१०॥

VERSE 10 Meaning: "As per her own desire, and respecting it, our Lord, who is the Ishwara of everyone (Sarveshwara), gave her the boon of fulfillment of her desires. Afterwards, after being properly served, our Lord went to His own abode along with Uddhava."

श्रीसुबोधिनी : सत्यसङ्कल्पत्वात् स्वविचारितमपि दत्तवानित्याह मानयित्वेति। तां मानितवान्। भगवान् हि मोक्षं भक्तिं च दातुमागतः येभ्यो दास्यति तन्मध्ये एतामप्यङ्गीकृतवानित्यर्थः। चकारादात्मानमपि। मानद इति भगवान् सर्वेभ्यो मानं ददातीति, स्वधर्माच्च अस्यै च मानं दत्तवान्, ततो बहिरागत्य उद्धवेन सहितः तदच्छानुसारेण धर्मान्तरमपि परिगृह्य कार्ये संपन्ने पुनः सहजमेव धर्मं गृहीतवानित्याह। सर्वेश इति। अनेन तस्या यथा कियद्दिनरमणं भवति, तथैव कृतवानित्यपि लक्ष्यते। यथा नारदस्य मायया क्षणमध्ये षष्टिसंवत्सरप्रतीतिः तथास्या अपीति। इतोगतस्य पुनरागमनाभावः सूचितः। नन्वाकाङ्क्षया पुनर्गच्छेदित्याशङ्क्याह। ऋद्धिमत् स्वधामागमदिति ॥१०॥

अत एव भगवन्तं प्राप्य स्वयं न किञ्चित् प्रार्थनीयम्। भगवानेव यत्करिष्यति तत्करोतु, अन्यथा स कुमनीष्येव भवतीत्याह। दुराराध्यमिति।

SRI SUBODHINI: In the verse, our Lord has been hailed as "Mānada" i.e. He always gives "respect and honour" to everyone! Hence, the Lord "honoured" this lady also. Our Shri Mahaprabhuji explains the secret

behind this, by telling us that OUR LORD IS ALWAYS TRUTHFUL IN HIS MIND AND THOUGHTS (SATYASANKALPA) HE COUNTED KUBJA ALSO AS AMONG 'HONOURABLE AND RESPECTABLE' DEVOTEES, FOR WHOM THE LORD HAS SPECIALLY COME TO BLESS WITH LIBERATION AND BHAKTHI. Hence, even without being asked, our Lord, with a view to fulfill the purpose of His incarnation, gave her both of these benefits. He gave respect, as per His own Dharma, to Kubja, and as being the Ishwara of everyone (Sarveshwara). Hence, due to her own desire, He adopted and adjusted to her "human" needs and desires and fulfilled, whatever she desired for! After fulfilling her desires, He took up His nature of being the "Ishwara" or the Lord of the universe! From this, we can also understand that He conferred His Divine bliss on her, as He did before, for few more days by staying in her home. In the same way, our Lord had made sage Narada, experience through the power of His "Maya" power, the events of one second as having been done in the course of 60 years! In the same way, here also, for Kubja, He gave the realization, that He will never return to her, after His going away. Hence she should not have the doubt, that the Lord will come back to her. If she were to nurture her desire for Him to come, again, the Lord felt that. "Where I am going, there, there is a very prosperous abode of Mine and due to this, I will not have any more desire to come back here" and feeling like this, the Lord went away to His own abode!

Due to this reason only, one should not pray for getting anything from our Lord, when one attains Him or has His "Darsan". The Lord will decide what to do

or give. He who does not follow this is considered as "foolish". This is explained through the next verse.

दुराराध्यं समाराध्य विष्णुं सर्वेश्वरेश्वरम् ।

यो वृणीते मनोग्राह्यमसत्त्वात्कुमनीष्यसौ ॥११॥

VERSE 11 Meaning: "He is a foolish person, who, having made the Lord happy and after attaining the Lord through his worship, asks for the granting of boons, as per the desire of his mind, from the Lord, who is the Lord of every other "Lord", the Lord of the Universe, the Supreme Aatma, and who is very difficult to be "worshipped and attained"."

श्रीसुबोधिनी : प्रथमतः स आराधयितुमेवाशक्यः, अत एवास्मदादयो मुक्ता अपि तथैव स्थिताः। तादृशमप्याराध्य तत्रापि प्रसादपर्यन्तं सम्यक्। विष्णुं पालनार्थमेवागतमनाराधनेपि पालकम्। तत्रापि सर्वेश्वराणां कालादीनामपीश्वरं नियन्तारं सर्वेषां हि कालग्रासो निवारणीयः। एवं सति यो मनोग्राह्यं वृणीते स कुमनीषी महाराजस्थाने गत्वा स्वयं क्षुधितः सर्वोपद्रवयुक्तोपि स्वसंबन्धिने मर्कटाय यथोदनं प्रार्थयते तद्वत् स्वयमात्मा मर्कटरूपाय मनसे हितं प्रार्थयतीति। नन्वेवमस्तु तथाप्यल्पमेव प्रार्थितं भवेन् न तु मर्कटवदित्याशङ्क्याह। असत्त्वादिति। न हि मनोधर्माः स्वस्य भवन्ति, अध्यारोपितास्त्वसन्त एव, तर्हि कथं प्रार्थयत इत्याशङ्क्याह। कुमनीषीति। सा हि दुर्बुद्धिः, अतः प्रमादादन्यथां प्रार्थयत इत्यर्थः ॥११॥ प्रकरणान्तरमारभ्यते अकूरभवनमिति

SRI SUBODHINI: Shri Sukadeva is explaining, that, it is very difficult to do proper Seva and worship of our Lord! "Even we, the "liberated" ones, have become foolish indeed". The Lord has manifested Himself for the sake of "protection" (of His devotees) only, He who protects and provides for even those, who do not serve or worship Him, He who is the Lord of the factor of "time" (Kaala) etc., and He who mitigates the "Jivas" from being swallowed by the factor of "time", - even after

attaining such a beloved Lord, through one's devotion and worship, he, who (i.e. the devotee) having made the Lord happy, asks for the fulfillment of the desires, as per his own mind is indeed a very foolish person (Moorkha). It is like going to the king of kings and begging for a small piece of food for the monkey, which one is keeping with oneself, in spite of the fact, that one is himself hungry and full of sorrow! Such a foolish person is he indeed! In the same way, even after the "darshan" of the Lord, who is the Lord of the universe, the essence and symbol of Aananda (bliss), and who is of the Divine form of blue colour of dark hue, instead of praying for one's liberation of one's own self (Aatma), prays and asks for the fulfillment of "worldly" desires of one's "monkey-like mind", as per one's attachment, he, indeed, is a foolish person only, as MIND USUALLY IS FULL OF WORLDLY DESIRES, WHICH ARE UNTRUTHFUL (i.e. THE MIND BY ITSELF CANNOT MAKE US ATTAIN OUR LORD, WHO IS THE "SATYAM" OR TRUTH!) This "mind" has been superimposed on the Aatma i.e. the wrong understanding of the "mental desires and actions" as being of the "Aatma" takes place! BUT IN REALITY THE DESIRES OF THE MIND DO NOT BELONG TO THE AATMA! HENCE, BEING NOT "TRUTHFUL" (i.e. NOT BELONGING TO AATMA, WHICH IS THE TRUTH) THESE DESIRES ARE IMPERMANENT, PETTY AND CREATE SORROW AND SUFFERING IN THE END. Hence, if a person prays for these, through ignorance, he is considered as a foolish person indeed!

Another incident is being explained through the next verse.

अक्रूरभवनं कृष्णः सहरामोद्धवः प्रभुः ।

किञ्चिच्चिकीर्षयन्प्रागादक्रूरप्रियकाम्यया ॥१२॥

VERSE 12 Meaning: "After fulfilling the wishes and desires of Kubja, with a view to begin further actions, our Lord Krishna, taking along with him Shri Balarama and Uddhava, came to Akrura's home, as the Lord had willed to complete few of His tasks, and was also desirous of blessing Akrura with welfare."

श्रीसुबोधिनी : तस्मिन्नेव दिवसे अक्रूरायापि वरो दत्त इति तस्यापि गृहे भगवान् गतः। ननु पूर्वं तस्मै वरो दत्त इति कथं व्युत्क्रमेण निरूप्यते तत्राह कृष्ण इति। स हि तासामर्थे समागत इति पूर्वमवोचाम। तत्र बलभद्रस्यापि कार्यमस्तीत्यत आह सहराम इति। उद्धवो हि उत्सवात्मकत्वाद् रसप्रधान एव, रमणं तु स्त्रीभिरेव, अतः कुब्जाया गृहे उद्धवेन सह गमनं, भगवांस्तत्र प्रधानमिति बलभद्रस्य क्रोधोपि स्याद् आवेशभूत इति रमणारमणाभ्यां रसाभासानौचित्ये स्याताम्। अत्र त्वक्रूराय संपूर्णो, भावो नेय इति योनिभावार्थं रामं निमित्तभावार्थमुद्धवं च सह नीतवान्। नन्वनाकारितः किमिति गत इत्याशङ्क्याह प्रभुरिति। सर्वेषां हि स्वामी सेवकगृहेपि सेवकसंमाननार्थं गच्छति कस्तमाकारयितुं समर्थः। प्रयोजनमाह। किञ्चित् क्वचित् प्रेषणं चिकीर्षयन् चिकीर्षामुत्पादयन्नक्रूरे तदर्थं स्वतोष्यक्रूरप्रियकाम्यया च प्रकर्षेण प्रभुरीत्यागात्। अस्योपाख्यानं स्मार्ततत्त्वैः प्रतिपाद्यते अयं हि स्मार्त इति ज्ञापयितुम् ॥१२॥ ततो गतानामक्रूरकृतं सत्कारमाह धर्मप्रतिपादनाय स तानिति।

SRI SUBODHINI: Previously the Lord had given a "boon" to Akrura also. Hence our Lord came to Akrura's home. In fact, the Lord had told Akrura much before He had told Kubja about His visiting the home of Akrura. Then why did the Lord visit Kubja's home first? Answering this, Shri Mahaprabhuji says, that the Lord is

(Kaala) etc., and He who mitigates the "Jivas" from being swallowed by the factor of "time", - even after

“Krishna” i.e. He had come especially to redeem women devotees only! Shri Mahaprabhuji says that, “I have been telling like this even from the first instance”. (ie The Lord has a soft corner for the women devotees). Our Lord took Shri Balarama also to Akrura’s house, due to this reason, that there, there was some task for Shri Balarama also to be completed. Uddhava, being the symbol of “a festival” (Utsav), was full of “Rasa” (or bliss) – “Rasa” being the love for our Lord! Only with women, one can have the worldly type of relationships and hence, the Lord had taken Uddhava, when he visited Kubja’s home. Shri Balarama was not taken to Kubja’s home. The reason being that at Kubja’s home, our Lord will be the most important and predominant person! As Shri Balarama could get “anger”, and due to this, the Lord would be perhaps (perhaps not) denied the opportunity of conferring His Divine bliss on Kubja. Moreover, Shri Balarama’s anger may “spoil” the Rasa or bliss of the Lord also! Here Akrura has to be sent out on a mission, equipping him, with all the qualities and “attitudes”. Hence the Lord took both Shri Balarama and Uddhava to Akrura’s home. Why did the Lord visit Akrura’s home, without being invited? Answering this, our Shri Mahaprabhuji says that our Lord Shri Krishna is the “Swami” or “Prabhu” i.e. he is the Lord of everyone. OUR LORD VISITS HIS DEVOTEES’ HOUSE TO GIVE HONOUR AND NAME TO HIS BELOVED DEVOTEE-SERVANT, AS A MASTER VISITS A SERVANT’S HOME! Who has the capacity and strength to invite the Lord to one’s home? In other words, no one has this capacity! There is also another reason for our Lord visiting Akrura’s home, that, the Lord desired to send Akrura to another place, and he went there to inspire the same desire, so that he will undertake to do

the task, which the Lord desired of him. Moreover the Lord wanted to please Akrura through His visit. Hence He visited Akrura's home.

This "story" is being told in 25 verses. Akrura followed the "Smartha" system, wherein 25 "spiritual" principles are described. On seeing the coming of the Lord, accompanied by Uddhava and Shri Balarama, whatever Akrura did is being explained through the next verse.

स तान्नरवरश्रेष्ठानाराद्वीक्ष्य स्वबान्धवान् ।

प्रत्युत्थाय प्रमुदितः परिष्वज्याभिवन्द्य च ॥१३॥

VERSE 13 Meaning: "Akrura got up immediately on seeing" the best among everyone" (our Lord) and His relatives. He became very happy and greeted them, by welcoming with respectful regards."

श्रीसुबोधिनी : तस्य सर्वे तुल्या अतो मर्यादया पूजयतीति न बलभद्रादेरपि वैमनस्यम्, नरवरेभ्योपि श्रेष्ठान् नरो नरवरो नरवराच्छ्रेष्ठश्चेति वा उद्धवरामस्वामिनः क्रमेणोद्दिष्टाः, आराद्वीक्ष्य देव दृष्ट्वा स्वबान्धवानित्यवश्यमभ्युत्थाने लौकिकोपि हेतुः, प्रत्युत्थाय प्रथमतः प्रमुदितो जातः, भक्तत्वाभावात् न साष्टाङ्गप्रणामः, पूर्वक्रूरस्तु मुक्त एव, प्रमोदानन्तरं परिष्वङ्गः, ततोभिवन्दनम् ॥१३॥ एवं कायिकं वाचनिकमुक्त्वा मानसिकं नमस्कारमाह ननामेति।

SRI SUBODHINI: For Akrura, all the three visitors were equal. Hence he worshipped all of them with due respect and regards. This also goes to prove that, Shri Balarama and others had always a loving affectionate mind, without any distortions. The "high" "human" Uddhava, the "higher" "human" Shri Balarama and the "highest human", our Lord Shri Krishna — on seeing them coming to his house, Akrura realized, that his own relatives were coming to his home. Hence, as per the

“worldly” traditions, usually, when someone visits one’s house, then the host does get up to receive the guest and welcome him. In the same way, Akrura got up and became, in the first instance, very happy. Akrura was not an ideal devotee. Hence he did not do the full prostration to the Lord. But he embraced the Lord after becoming joyful. Afterwards he praised the Lord, by respectfully bowing his head!

In this way, after describing Akrura’s “bodily and through the word” Pranams or respects, a description of his “Pranams” done through his mind is being described.

ननाम कृष्णं रामं च स तैरप्यभिवादितः ।

पूजयामास विधिवत्कृतासनपरिग्रहान् ॥१४॥

पादावनेजनीरापो धारयन् शिरसा नृप ।

अर्हणेनाम्बरैर्दिव्यैर्गन्धस्रग्भूषणोत्तमैः ॥१५॥

VERSES 14 and 15 Meaning: “Akrura did “Namaskar” to our Lord Shri Krishna and Shri Balarama, and the three also greeted him. Oh! King! Akrura welcomed all the three with due respect, offering them seats etc. as per tradition and washed their feet also. He then sprinkled this holy water on his head with respect, treating this as a holy “Prasad” from the Lord. After this worship, he offered exquisite clothes, fragrances, garland of flowers and the best ornaments to all of them.”

श्रीसुबोधिनी : बहिर्नमस्कारस्तु व्यावहारिकः, अत एव भगवतापि ताभ्यां सह नमस्कृतमाह स तैरप्यभिवादित इति। पूर्वचकारात् फलाद्युपायनादानम्, द्वितीयादुद्धवं च, स त्रिभिरप्यभिवादितः। अपिशब्दस्तुल्यतामापादयति। ततो गृहागता इति पूजयामास विधिवच्छास्त्रदृष्टेन प्रकारेण यथा महापुरुषानभ्यागतान् पूजयति लोकः।

कृतः आसनपरिग्रहो यैः। अत्रोद्धवेनापि धर्मानुरोधात्तुल्यतया आसनं गृहीतम्।
यथा श्राद्धे गुरुशिष्यौ ॥१४॥

ततः पादावनेजनीरापः शिरसा धारयन्। इयं धर्मनिष्ठायामधिका
भक्तिः। नृपेति। धर्मपरिज्ञानार्थम्। ततः दिव्यैर्गन्धैः स्रग्भूषणोत्तमैः
सहितेनार्हणेन पूजयामासेति पूर्वणैव संबन्धः। पूजा साधनरूपा
पूजयामासेत्याराधयामासेत्यर्थः ॥१५॥ ततो यत्कृतवांस्तदाह अर्चित्वेति।

SRI SUBODHINI: Doing "Namaskar" in the outside is a form of courteous traditional behaviour. Our Lord also did the "Namaskar", along with His two companions. In this verse, the word "Cha" (and) has been used twice; our Shri Mahaprabhuji has explained the purport of this very clearly. He says, that with the first "Cha" (and) it has been said, that the Lord had brought "fruits" to be given as "presents" to Akrura! The second "Cha" (and) used denotes, that the Lord had brought Uddhava also to Akrura's house. The word "Api" (also) is used here to show the "oneness" of both of them. All the three viz. our Lord, Shri Balarama and Shri Uddhava gave "presents" to Akrura, and also did "Namaskars". Afterwards, as per the traditions described in the scriptures, like a great and noble person (Mahatma) is received and worshipped at home, in the same way, Akrura also did the worship of his relatives, who have now visited his home. The method of worship is being described that, at first, all of them were given seats to sit on. Here Uddhava as per the traditions, now took a seat, which is the same as that of our Lord and Shri Balarama. Like in a ceremony being conducted for the ancestors, both the Guru and the disciple sit on seats of the same type and kind (i.e. equal).

After this, their feet were washed and Akrura sprinkled this water on his head. Through this, Akrura exhibited his

devotion and sincerity in observing his Dharma (path of righteousness). The king Parikshit has been addressed as “king” to denote that “Oh! King! You are fully aware of this Dharma”.

After this, they were offered delectable and fragrant sandal paste, flowers, garlands and ornaments and worshipped. This worship on the part of Akrura was his “spiritual” effort or Sādhana, and the purport of this is, that Akrura did the worship of our Lord and others, in a proper, sincere and devoted way.

Afterwards, what Akrura did is explained by the next verse.

अर्चित्वा शिरसानम्य पादावङ्कगतौ मृजन् ।

प्रश्रयावनतोकूरः कृष्णरामावभाषत ॥१६॥

VERSE 16 Meaning: “After worshipping them in this way, and after prostrating with his head, Akrura took the holy feet of our Lord, in his lap and began to press and massage them very slowly. Then, full of humility and love, Akrura began to do the “praise” of our Lord Shri Krishna and Shri Balarama.”

श्रीसुबोधिनी : ततः उच्चासने स्थितस्य भगवतः स्वाङ्कगतौ पादौ मृजन् सेवनार्थं संवाहयन्। प्रश्रयेण अवनतो भूत्वा अकूरः पूर्वोक्तः। कृष्णरामावभौ पूर्व दृष्टावित्यभाषत स्तोत्रं कृतवानित्यर्थः ॥१६॥ तां स्तुतिमाह दिष्ट्येति।

SRI SUBODHINI: Then, Akrura took the holy feet of our Lord, who was seated on a higher seat on his lap, with a spirit of service (Seva), and began to massage the Lord’s holy feet. He did prostrations again with love and began to do the “praise” of our Lord and Shri Balarama, whom he had seen before also.

The way, Akrura did his "praise" is being explained in the next verse.

दिष्ट्या पापो हतः कंस सानुगो वामिदं कुलम् ।

भवद्भ्यामुद्धतं कृच्छ्राददुरन्ताच्च समेधितम् ॥१७॥

VERSE 17 Meaning: "We are all cheerful on the demise of the sinful Kamsa and his brothers. Oh! Lord! You have redeemed our clan from a great sorrow and befall! Now, this clan will become prosperous, and all this have happened due to our luck!"

दशभिः स्तुतिरुक्ता हि प्रार्थनैकेन दोषनुत् ।

सर्वैर्भावैरिह स्तुत्यो निरोधे ह्यधिकारिभिः ॥१८॥

सर्वेष्वेव च भावेषु कृष्णोत्कर्षो निरूप्यते ।

अयुक्तं प्रार्थयेद्यस्तु तस्मै दद्यान्न सर्वथा ॥१९॥

न दत्तं पूर्वं गोपीभ्यः नोत्तरस्यापि दास्यति ।

निरोधो ह्यन्यथा न स्यात् फलार्थं कर्म तद्भवेत् ॥२०॥

ईश्वरः सर्वहितविदतो रोधो न दूषणम् ।

यथा बालकरोधो हि पित्रापि विनिरूपितः ॥२१॥

निवर्तयति कामांस्तान् ज्ञानेन ग्रहिला मतिः ।

यदि स्यादुत्कटा दुष्टा निर्दुष्टा वा विचारितः ॥२२॥

KĀRIKAS 1 to 5 Meaning: "Through 10 verses, the "praise" has been made. One verse has been given with a view to remove the "blemish" (Dosham). Through another verse, a prayer has been done. This "praise" has been done by the devotees, who have "authority" and are "deserving" to be blessed with Nirodha by the Lord. Due to this, this "praise" is full of every type of loving "Bhāva" or attitude! In all these "Bhāvas" or attitudes, there is the description of the glory and greatness of our Lord Shri Krishna. Our Lord blessed His devotee with

those things only, which are appropriate for him (i.e. for the devotee) – THIS, THE LORD DOES OUT OF HIS LOVE FOR THE DEVOTEE. IF THE DEVOTEE ASKS OR PRAYS FOR GETTING FROM THE LORD INAPPROPRIATE AND UNDESERVING OBJECTS ETC. THEN THE LORD DOES NOT GIVE THESE TO THE DEVOTEE! The Gopis had prayed for an object/desire fulfillment, in the first instance, which was not appropriate, in the eyes of our Lord. The Lord decided that this “desire” was not in the best interests of the Gopis. Due to this, our Lord did not bless them with whatever they had asked for. Neither did He want to give nor will give it either! In other words, if the Lord were to bless the Gopis with the bliss of “union” (Samyoga) with Him, then the Gopis will be denied the HIGHEST BLESSING OF NIRODHA, WHICH IS THE “PHALAM”, WHICH THE LORD WANTED TO BLESS THEM WITH FOR THEIR BHAKTHI FOR HIM! In fact their “Seva” to the Lord will become treated as a “Karma” or “action” designed to achieve a “result” only! (instead of becoming the “Phalam” or “result” only).

The Lord is always interested to do the highest welfare for everyone. Hence there is nothing wrong in making His devotees attain “Nirodha” (pure and total Bhakthi to Him). If an ignorant boy, desires to do some action, which would lead to danger or problem for himself, in the future, then the father of this “ignorant” boy will certainly prevent him from doing this task. In reality, the boy gets freed from a would-be danger or fall! In the same way our Lord also, when He sees that the devotee is praying for a boon, which is not good for him, then the universal kind father, our Lord, gives His blessings of pure Jnana or knowledge to this person, and

changes the “wrong intellect” (Durmati) of this devotee. Due to this grace of the Lord, the intellect of this devotee becomes “blemish-free” and very quickly he understands what is really good for him! FROM THIS, WE SHOULD REALIZE, THAT OUR LORD NOT ONLY LOVES HIS BHAKTHA MOST, BUT ALSO PROTECTS HIM FROM “SINS” AND DANGERS.”

श्रीसुबोधिनी : प्रथमं भगवत्कृतकर्मणामभिनन्दनरूपां स्तुतिमाह स्वसमानत्वेन धर्मः प्रतीतस्तामसोऽयं भाव इति पूर्ववत्प्रथमः। दिष्ट्येति। अस्मदादिभाग्येनैव पापरूपोऽयं कंसो हतः। पूर्ववद्द्व्याख्यानं। सानुगो भ्रातृसहितः। वां युवयोर्युवाभ्यामिदं कुलं कृच्छ्रादुरन्तादुद्धृतम्। अनेन कुलसंबन्धेन कुलस्यानिष्टं शाङ्कितं निवारितं प्रत्युतेष्टमेव कृतमिति। किञ्च। तस्यैकस्य निवारणेन समुदायपर्यवसितं यदैश्वर्यं कुलस्य तत्प्रत्येकपर्यवसितमपि कृतमित्याह समेधितमिति। चकारान् मुक्तमपि कृतं पूर्वसंबन्धे पापादप्युद्धृतमिति, एवं तेन दृष्टं द्वयमेवेति तावदेवाभिनन्दितम् ॥१७॥ स्वरूपमाह युवां प्रधानपुरुषाविति।

SRI SUBODHINI: In the first instance, whatever the Lord has done up to now (as His Leelas), Akrura does the “Stuti” (praise) of these Leelas of the Lord, by way of thanking Him and being grateful. The attitude of Akrura was “Tamasik” and hence he became like the “Tamasik” devotees of our Lord, in his attitude. He says, that Kamsa has died along with his relatives, and they died due to our “luck and fortune” only. The Yadava clan was passing through grave danger and sorrow and “You both, the brothers, have saved this clan from this fall and sorrow”. In fact, there was the possibility that the Yadava clan will get destroyed through the action of its own clan members. But “You both removed this danger and threat, and have done those actions, which are pleasing to all the Yadavas”. Kamsa had taken away the wealth of everyone, and had

kept it with himself only. This wealth "Oh! Lord! You got it distributed, as per their entitlement, to all those who were deprived of their wealth, by Kamsa, after removing Kamsa by killing him. Everyone got freed from the sorrow to one's clan and from all types of sins too. Moreover the Yadava clan is now on the progressive path towards greater welfare. Akrura had seen only these two "results". Hence he praised these two only.

In the next verse, Akrura described the Divine nature of our Lord's and Shri Balarama's forms.

युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ ।

भवद्भ्यां न विना किञ्चित्परमस्ति न चापरम् ॥१८॥

VERSE 18 Meaning: "Both of You are the most important primordial Purushas (Divine principles). You are the cause for this universe and have manifested as this universe itself! Without You, this universe is nothing. The "cause — effect" universe is Yourself only."

श्रीसुबोधिनी : योनिबीजवदत्रापि व्याख्येयम्। प्रधानपुरुषत्वमाधिदैविकं भविष्यतीति ब्रह्मत्वेनैव स्तुतिर्निर्धर्मिका पर्यवस्यतीत्याशङ्क्याह जगद्धेतू इति। कारणार्थमेव प्रधानपुरुषौ, निमित्तत्वमात्रं भविष्यतीत्याशङ्क्याह। जगन्मयाविति। विकारे वा तत्प्रकृतवचने वा मयटोर्थविधाने भगवन्मयत्वं जगतो नायाति यद्यपि तथापि भगवत्त्वेन कारणत्वेन जगद्वर्तत इति वक्तुं भगवत एव जगन्मयत्वमुक्तम्। अन्यथाऽसतः सत्ता स्याद् भगवतो वा परिणामः स्यात्। विष्टभ्याहमिदं कृत्स्नमिति वाक्याल् लोके जगतो महत्त्वविधानात्, तेन भगवन्माहात्म्यं वक्तुं अन्नमयो यज्ञ इतिवज् जगन्मयावित्युक्तम्। ननु तथापि भगवतः साधारणं कारणत्वं स्यात् कालादिवत् समवायिकारणत्वमपि साधारणमेव मृदादिवत्। तत्राह भगवद्भ्यामिति। भवद्भ्यां कृष्णरामाभ्यां विभक्तशक्तिभ्यां विना परमुत्कृष्टमपरमकृष्टं चकारात्तदवान्तरा भेदा वा न भवन्ति, त्वन्मूलकमेव सर्वम्, यत्र स्वसामर्थ्यं बहु प्रकटयसे तदुत्कृष्टं यत्राल्पं तदपकृष्टमिति ॥१८॥

एवं कारणत्वेन च भगवन्तं निरूप्य भगवन्तमेवाधेयत्वेनापि निरूपयति
भेदाभेदपक्षपरिहाराय आत्मसृष्टिमिति।

SRI SUBODHINI: Here also, we should explain that one Divine form is the enabling "cause" (Nimitta) and the other Divine form is the "Bija" or the "seed". By describing like this, it will be understood, that these two are the important celestial primordial Purushas! By describing in this "Brahmic" pattern (i.e. of the nature of Brahman), will this "praise" become that of the "action" basis of the universe? Our Shri Mahaprabhuji removing this doubt, cites the word, in this verse, which says "JAGATHETUHU"- "Oh! Lord you are the cause of this world. Hence You are not just the "actionless" principle. Again if You are the "important primordial Purusha" for being the cause of this universe, are You then only the enabling cause which made this universe? (Like the making of the pot is the "task or goal" and the wheel and the stick used to make the pot are considered as the "immediate" or "enabling" cause!) Removing this doubt it is replied that, "You have taken the form of this universe and due to this You are the essential cause (Upādaana) also ("Upaadana" cause means, as in the same example of a "pot", the "earth" is the "Upaadana" cause, as this is used in the beginning, in the middle and at the end in the making of a pot). Having become the universe also, will the Lord become subject to "change" (Vikaar). Our Shri Mahaprabhuji answering this doubt says, that this "becoming this universe" is not a "Vikaar" or change, as this universe has not become filled up with the Lord, but it is the reverse i.e. IT IS OUR LORD WHO HAS BECOME AND FILLED UP THIS UNIVERSE. Through this we can understand that our Lord is the cause for this world,

and our Lord has become all these forms and names and in this way, He has also become this universe! Hence there is no "Vikaar" or change at all. If we do not accept this line of logical thinking, then we will have to accept the creation of "truth" (Sat) from "untruth" (Asat) or from "nothing" (Soonya) the creation of "something"! Otherwise, this will also lead to the thinking, that only a "change" or Vikaar in our Lord is the resultant created universe! Both of these are impossible. Hence, in the Gita, our Lord has declared that, "I have enveloped and expanded into all the 4 sides of this entire universe" (VISHTABHYAAHAMIDAM KRISNAM). As per this declaration of the Lord, in the Gita, in this verse, the glory of this universe has been described and also of the greatness (Mahatmyam) of our Lord. Like a "sacrifice" (Yagna) is performed either through "Annam" (rice offerings) or "Grhritam" (ghee) and in all objects, used for the sacrifice there is more ghee and they are not dry at all. In a sacrifice everyone gets "food" which is more than what is required for oneself. By thinking and accepting like this, like the principle of "time" (Kaala), being the immediate cause (Nimittam), will it be thought that our Lord is the ordinary cause only or will be more ordinary than the example of "earth" being the "essential" cause for a pot? Answering this, it is said, that the two divided powers, which the Lord has exhibited, in His manifestation as the universe, are the only two powers which exist AND THERE IS NOTHING ELSE OR NO ONE ELSE THAN OUR LORD! WHATEVER IS THERE AS "BEST" OR "WORST" IN THIS UNIVERSE, OUR LORD IS THE ROOT-CAUSE FOR BOTH OF THESE. WHEREVER THE LORD MANIFESTS HIS CAPACITY AND POWER MORE, THERE WE SAY IT

AS "BEST" (UTTAM) AND WHERE THE LORD MANIFESTS HIS POWER VERY LITTLE ONLY (VERY SMALL MEASURE), THERE WE SAY IT AS "LOWER"!

In this way, after describing, that the Lord is the "immediate and the enabling cause for this universe, now, with a view to remove any doubt regarding "division" (Bheda) and "non-division" (Abheda), it is said, that the "basis and root" of this universe is our Lord only.

आत्मसृष्टमिदं विश्वमन्वाविश्य स्वशक्तिभिः ।

ईयते बहुधा ब्रह्मन् श्रुतिप्रत्यक्षगोचरम् ॥१९॥

VERSE 19 Meaning: "Oh! Supreme Brahman! (The highest absolute truth) You have created this universe and after this creation, You have entered into this, along with your powers, and it is You only Oh! Lord! who has become all these endless forms, as explained in the Vedas, and which we see actually in this universe. Hence in all these forms and objects, You only are seen."

श्रीसुबोधिनी : यद्यप्यात्मसृष्टेर्नैवं भेदाभेदो दोषाय भवति तथापि भिन्नसृष्ट्यावपि यथेदं दूषणं न भवेत् तदर्थमेतदुच्यते। स्वेनैव सृष्टमिदं सर्वमेव विश्वं सृष्ट्यनुसारेण सृष्ट्यनन्तरमेव वा अनुपश्चादाविश्य स्वशक्तिभिरिति सर्वसामर्थ्ययुक्तः बहुधा ईयते अनन्तप्रकारेण प्रतीयत इत्यर्थः। तथापि वैदिकोर्थोन्य, एव भविष्यति विरोधः शब्द इति चेदित्यत्र तथा निरूपणात्, भ्रमप्रतिपन्नं च भिन्नं स्यात्, अतो न सर्वकर्तृत्वं भगवतः संभवतीत्याशङ्क्याह। श्रुतिप्रत्यक्षगोचरमिति। श्रुतिप्रतिपादितो यो विषयः यो वा प्रत्यक्षविषयः सोपि सर्वं त्वमेव, साधारणप्रत्यक्षस्य न वस्तुनिरूपकत्वमित्यभिप्रायेण सामान्यग्रहणम्, गोचरशब्दोपि विशेष्यनिघ्नो भवति। अन्वाविश्येत्यस्य वा कर्म। ब्रह्मन्निति संबोधनं ब्रह्मवादे सर्वेषामुपपत्तिः सिद्धेति नायमर्थः पुनः साधनीय इति ज्ञापयितुम् ॥१९॥

नन्वेकस्य नानात्वं वैचित्र्यं वा लोके नास्तीति लौकिकन्यायव्यतिरेकेण

केवलमलौकिकमङ्गीकुर्वाणान् प्रति लोकानुसारेणापि एकस्यानेकरूपत्वं
दृष्टान्तेनाह यथा हीति।

SRI SUBODHINI: This entire universe is made by the Divine Aatma. In other words, the Lord has created this universe as per His will and desire. "You only are the immediate and the essential cause for this. In view of this, in "non-division" (i.e. oneness) there is no "blemish" of "division" (i.e. when ONE has become MANY i.e. ONE is MANY — then there is no case for any "division" i.e. permanency of the "many" as the "many" is fully dependant on the ONE at all times). With a view to avoid the "blemish" of "division" in this creation of many kinds and types, the explanation is given, that it is the ONE only, which has become the MANY. This way of creation is made more clear by our Shri Mahaprabhuji by explaining, that this entire creation has been made by our Lord in and by Himself only. Afterwards, the Lord entered into this creation with His powers. Hence, the all-capable and omnipotent Lord has become all these limitless and countless forms, being seen by all of us! Even with this, the real "Vedic" meaning of this explanation is different. In the Sutra "SABDA ITI CHENNANYAHA", it is explained, that which is being seen by all of us is indeed, due to one's own delusion (Bhrama) and anything seen due to one's "delusion" is always separate and divided (Bhinna). Alternatively, when an object is understood through the eyes and senses, which are "deluded", then the sense of "division" is always felt and experienced. From this, we have to realize that it is OUR LORD WHO IS THE "DOER" (KARTA) OF EVERYTHING. Some may doubt, that this is impossible. Answering this doubt, it is said that WHICH HAS BEEN

CLEARLY ESTABLISHED BY THE VEDAS AND THAT WHICH IS SEEN OUTSIDE BY ALL OF US – ALL THESE IS OUR LORD ONLY! By mere “seeing”, in an ordinary way, we cannot understand the true nature and characteristics of an object. Hence, without using an ordinary word, here the word “SAAMAANYA” is used to mean “the truth, which remains in everything in the same way and form (nature)”. The heard “sound” also is under the control and sway of it’s quality or the one, which is it’s basis e.g. like from “earth” (mud) a pot is made and not vice versa (i.e. from the “pot”, earth is not made). In this way, the pot is spoken as “full of earth” and again not vice versa i.e. the “earth is not called as full of pot”! IN THIS WAY FROM THE SUPREME SELF (PARAMAATMA) THE UNIVERSE HAS BEEN MADE AND NOT VICE VERSA I.E. THE SUPREME AATMA HAS NOT BEEN MADE FROM THIS UNIVERSE. That is why this universe is called as “AATMAROOPA” – of the form of the Divine self (Aatma). A very special factor also is being explained, that our Lord has entered into His creation with His powers, and in this way, our Lord has become the “basis” (root-foundation) of this entire universe. The purport of this is, that due to this reason only, this universe is of the form of our Lord, and our Lord is also of the form of this universe. IN OTHER WORDS, BOTH THE “BASIS” AND THE SUPERIMPOSED UNIVERSE ON THIS “BASIS” IS OUR LORD (BHAGAWAN) ONLY. This is indeed the pure monistic “Brahmavaada” (arguments for Brahman) system. “Oh Brahman” – this sort of addressing made to our Lord denotes, that in this “BRAHAMAVĀDA”, all the “proofs and evidence” are duly present; hence there is no further necessity to prove this “meaning”!

नवकस्य नामान्य वैचित्र्यं वा लोक नास्तीति लौकिकन्यायव्यतिरेकेण

In this world, there is no “many-sidedness” or “distinguishing or astonishing feature” in one object i.e. no one object can have these two qualities. Apart from the “worldly” (Loukik) ways, people do regard the “supernatural” factors also. This factor of “ONE” having become “many” is being explained through an example.

यथा हि भूतेषु चराचरेषु महादयो योनिषु भान्ति नाना ।
एवं भवान्केवल आत्मयोनिष्वात्मात्मतन्त्रो बहुधा विभाति ॥२०॥

VERSE 20 Meaning: “Like the primordial elements such as “earth” (Prithvi) are seen as present in various ways in both animate and inanimate beings, in the same way, You Oh Lord! have independently entered into your own creation, and shine in countless ways.”

श्रीसुबोधिनी : स्थावरजङ्गमेषु सर्वेष्वेव भूतेषु वस्तुतः पार्थिवेषु कारणभूतानां पृथिव्यादीनां वैलक्षण्यस्य सिद्धत्वेऽपि जीवसामर्थ्येन तत्र कारणत्वेन प्रविष्टा महादयो नाना भान्ति, तत्रोपपत्तिमाह योनिष्विति। चराचराणि भूतानि योनिवशादेव तथोत्पद्यन्त इति कदाचिन्मह्यादीनामकारणता प्रतीयेत बीजस्यापि वापनानन्तरं स्वरूपतो नाशाद् योनित्वापत्तिरित्योनिष्वित्युक्तम्। तत्र महादीनां चेद्बीजशक्तिवशात् तथात्वमुपपद्यते तदा बीजापन्नं ब्रह्म पूर्वमेव भगवति विद्यमानं जगद्रूपं स्वसामर्थ्येन शिष्टं स्वाभिलषितप्रकारेण योनिभावापन्ने स्वस्मिन् प्रवेशयेत्। अनन्तजगदाकारेण वृद्ध्यादिषु बह्वल्पपरिग्रहाविर्भावेन भगवानमपि केवल एव आत्मयोनिषु आत्मरूपासु योनिषु जगद्रूपेषु बहुधा विभाति, शक्तिवशादविद्यमानस्थाने आकर्षणादनित्यता स्यादिति तद्व्यावृत्त्यर्थमाह आत्मेति। सर्वत्र व्याप्त एवाकृष्ट एवाभिव्यक्तो भवतीत्यर्थः। दृष्टान्ते पारतन्त्र्यं प्रतिभासत इति तद्व्यावृत्त्यर्थं आत्मतन्त्र इत्युक्तम्, तदपेक्षयाप्यत्रानेकप्रकारत्वं ख्यापयितुं दृष्टान्तेन नानात्वे समागतेपि प्रकारान्विधत्ते। बहुधेति। नन्वहमेवेत्यत्र किं प्रमाणं वादिप्रतिपन्नमतेष्विव भिन्नतयैव तथा जगद्भवत्विति चेत्तत्राह विभातीति। कारणापेक्षयाप्याधिक्येन कार्ये भानं दृश्यते यथा चित्रपटादिषु,

अतो भगवानेवेत्यध्यवसीयत इत्यर्थः ॥२०॥ एवं जगद्रूपतां निरूप्य कर्तृत्वे प्राप्तान् दोषान् वारयितुमाह सृजस्यदो लुम्पसीति।

SRI SUBODHINI: The “animate” (men, animals, birds etc.) and the “inanimate” (trees, mountains etc.) who are originated by this “earth” (Bhoomi — Prithvi) have in them the predominant quality of this “earth”. Even then, through the inherent quality and capacity of the “Jiva”, the “earth”, which is inherent as a “causative” factor, in the making of the “bodies” of the Jiva, “shines” in innumerable ways (i.e. this primordial element of “earth”, although of the same nature, now is seen in different ways of manifestation). Why does this happen? The answer is given through the reason, that both the “animate” and the “inanimate” beings, which are originated, have in them this “earth” and other elements as the “common” base or reason. After germination, the seed gets destroyed. As such, the word “Yoni” (originating place) has been used, in this verse, to denote the “beings”, as the “cause and reason” of the “earth”, and others are not superficially visible in them. In other words, although the “seed” of this “earth” etc. get destroyed, it’s role as the “common” cause does not get erased or destroyed. When the “many” get manifested, through the power of being the “common cause” in the seed of “earth” and other elements,, then as per the “desire and wish” of our Lord, the “imperishable Brahman” (Akshara Brahman), who is the originating place (Yoni) of this universe. i.e. being the creator of this universe, makes the universe enter into itself, which was always existing and inherent in our Lord, through the power and capacity of our Lord (i.e. using the Lord’s power) and through this process comes to manifest and shine as this form of limitless universe! When this

originating place of this universe, viz. the imperishable Brahman (Akshara Brahman), begins to shine with lesser or innumerable permutations and combinations of beings being manifested, in this vast limitless universe, then our Lord also, is "one" and "same" only as the "imperishable Brahman", which is our Lord's "Aatma" only — although He is now present in all the countless forms in this universe. We can never say that the "lord" is not present in a particular place or thing as HE IS THE "AATMA", AND BEING PRESENT EVERYWHERE AS "ALL-PERVASIVE" (SARVAV- YAAPAK). HE IS AS HE IS AT ALL TIMES AND AT ALL PLACES.!

The Lord, as per His own desire to enact His Divine Leelas, manifests by Himself, on His own initiative. Here the example of the primordial elements have been given (in this verse). These "elements" are controlled by another i.e. not independent. Is our Lord also controlled by another? The answer is given that "Not at all. He is always free and independent." The example here is used to emphasize the "countlessness and many-sidedness" of the endless permutations and combinations of our Lord's manifestations in this, the "limitless" universe. (Translator's note — In modern science, Albert Einstien in his "unified field theory" has remarked that he could never find a limit to this universe, which he has called as the "ever expanding universe".) "I am only the "ONE" in all these endless and countless forms." Then what is the way, through which the oneness of our Lord (the Supreme Brahman) along with the "universe", as a separate entity has been made? Answering this, it is said that, "NOT AT ALL. THE UNIVERSE HAS NO SEPARATE IDENTITY (I.E. IT IS NOT A SEPARATE ENTITY). IT IS THE LORD WHO IS BOTH THE "CAUSE" AND THE "RESULT" ALSO. IT IS THE LORD HIMSELF WHO

IS SHINING HIMSELF AS THE "MANY", AS BOTH THE CAUSE (KAARAN) AND "RESULT" (KAARYAM). Like in a cinema, the cause is illumined, in the same way, here also, the "result" gets more illumined (i.e. seen) in comparison to the "cause"! (e.g. in the film, the result i.e. the picture is seen and not the cause behind it). Hence, IN ALL PLACES, IN ALL THINGS, OUR LORD ONLY IS PRESENT AS AATMAROOPA (AS THE DIVINE SELF. THERE IS NO DIFFERENCE IN HIM AS "YONI" OR AS THE "SEED". This is the certainty.

In this way, our Lord only has become this manifested universe. After saying this, the "blemish" which we may see in Him as the "doer" (i.e. the Lord as the "Karta") is being removed, through the next verse.

सृजस्यदो लुम्पसि पासि विश्वं रजस्तमःसत्त्वगुणैः स्वशक्तिभिः ।
न बध्यसे तद्गुणकर्मभिर्वा ज्ञानात्मनस्ते क्व च बन्धहेतुः ॥२१॥

VERSE 21 Meaning: "Oh! Lord! You only, through your powers of Satwa, Rajas and Tamas have created this universe, protect it and also destroy. But You never get bound by these qualities (of Satwa, Rajas, Tamas) as You are the Divine Aatma and the symbol of Jnana (knowledge), which can never be bound by anything (i.e. through any "cause")." (In other words, these "Gunus" (qualities), created by the Lord have no power to bind Him).

श्रीसुबोधिनी : अदः प्रसिद्धम्, भगवन्तं दृष्टवतः प्रपञ्चास्फुरणादद इति परोक्षनिर्देशः, अनेनास्फुरणे हेतुरप्युक्तः। रजसा सृजसि तमसा लुम्पसि सत्त्वेन च पासि, रजस्तमःसत्त्वानां स्वधर्मप्रतिपादनाय गुणत्वम्, तथापि स्मृतिन्यायेन भगवतः कर्तृत्वं न भविष्यतीत्याशङ्क्याह स्वशक्तिभिरिति। न तु प्रकृतिधर्मैः, धर्मत्वेपि सामर्थ्यमापन्नानोति शक्तित्वम्, यद्यपि शक्तिपदेनेवाभ्यासो नास्तीति कर्मबन्धो निवारित एव तथापि लोकन्यायेनापि दूषणं परिहर्तुं ज्ञानेन तदभावमाह न बध्यसे

तद्गुणकर्मभिर्वेति। तद्गुणैर्बन्धनो मोहवशात्कर्मवशाद् बन्धोनिच्छयापि, वेत्यनाद कालेनापि न बन्ध इति सुतरामेव तुच्छैः लोकेः तत्र हेतुमाह ज्ञानात्मनस्त इति। ज्ञानेनापि बन्धाभाव इति सर्वशास्त्राणि भवांस्तु ज्ञानस्याप्यात्मा त्वत्सामर्थ्यादेव ज्ञानं तथा करोतीत्यात्मपदेन सूचितम्। अत एव बन्धहेतूनां निराकृतत्वात् ते सर्वसमर्थस्य को वा बन्धहेतुर्भवति इत्याह क्व चेति। चकारादेशे कालेवस्थायां च ॥२१॥

ननु तथाप्यवतारान्यथानुपपत्त्या सोपाधिरेव सत्त्वगुणाभिमानिनोवतार इति लोकप्रसिद्धैश्च सुतरामेवावतारे बन्धो भविष्यतीत्याशङ्क्याह देहाद्युपाधेरिति।

SRI SUBODHINI: In the verse the word "that" (Adaha) has been used and, the purport of this has been explained by our Shri Mahaprabhuji to denote that, although this "seeable and well-known" universe is not "cognized" by our Lord, hence, without using the "seeable" word of "this", the "unseeable" word of "that" has been used. Of course, the reason for this "non-cognition" or non-experiencing", on the part of the Lord is also clearly explained (i.e. the Lord is "untouched or unaffected" by all these, although He is the basis of everything). "Oh Lord! through your own quality of "Rajas" You are creating this universe. Through your quality of "Tamas" You are making the universe merge in yourself only (i.e. destroy) and through your quality of Satwa, You are protecting, ruling and managing this universe. The word "Guna" (quality) has been used to denote that these Satwa, Rajas and Tamas qualities do not belong to "Prakruti" or primordial nature, but to our Lord only. They are our Lord's powers only and due to their association with the Lord only, they are able to function effectively. The word "power" has been used not to denote "practice" (i.e. doing it again and again) nor it would

mean "bondage", through this "action" for our Lord. Although this is the truth i.e. there is no bondage through these qualities, which can bind our Lord, with a view to remove the "blemish" if any, which may be imputed to our Lord, it's removal through the "Jnana" (knowledge) is being explained. OUR LORD NEVER GETS BOUND THROUGH THE ACTIONS OF THESE GUNAS. THE LORD CANNOT BE BOUND ALSO BY THE FACTOR OF TIME (KAALA) THEN HOW CAN THESE PETTY UNIVERSE EVER HOPE TO BIND OUR LORD? The scriptures aver that knowledge makes one "free" i.e. all bondages are undone through the rise of knowledge (Jnana). OUR LORD IS THE AATMA OF JNANA TOO. IN FACT DUE TO OUR LORD'S CAPACITY AND POWER ONLY, JNANA IS ABLE TO DESTROY ALL BONDAGES. Hence, there is no power to bind our Lord, whose power of Jnana destroys every type of bondage. Hence no place, time or situation can bind our Lord!

(PURPORT: Jnana destroys bondage and the basis and root of Jnana is our Lord.)

Those who are with the predominant "Satwa" quality takes incarnations. This is well known from the stories of Kamsa's killing etc. and other stories. Will this "burden" of Satwa be regarded as a cause for "bondage" (as all qualities lead to bondage). This doubt is removed through the next verse.

देहाद्युपाधेरनिरूपितत्वाद्भवो न-
साक्षान्न भिदात्मनः स्यात् ।
अतो न बन्धस्तव नैव मोक्षः स्यातां-
निकामस्त्वयि नोऽविवेकः ॥२२॥

VERSE 22 Meaning: “The birth is taken by him, who has got the burden of a body, senses, inner mind, nature etc. The Divine Aatma has no such superimpositions. Hence there is no birth for the Aatma. Oh! Lord! You are the Divine Aatma. Hence You have no birth at all! You have no “division” either! Through this, neither You have a birth nor “liberation”! The reason for this is that You have no ignorance or lack of discrimination”:

श्रीसुबोधिनी : देह इन्द्रियाण्यन्तःकरणं स्वभावः कर्म कालो वा यस्योपाधिभूता भवन्ति तस्यात्मनः प्रथमं भवो भवति। ननु ममापि वसुदेवाद्भवो दृश्यत इति चेत्तत्राह साक्षादिति नटवत् वेषार्थं जन्मप्रकाशनं न जन्म। किञ्च आत्मनो भिदापि न स्यात् पूर्वसंघातपरित्यागेन सङ्घातान्तरग्रहणं भेदोत्र विवक्षितः। यतः अयमात्मा न हि सर्वत्र व्याप्तस्तथा भवितुमर्हति आत्मत्वान्न भेदः। भेदाभावाच्च न जन्म, यतो मूलभूते विष्णौ भगवति वा, अत एव हेतोस्तवापि न बन्धः नैव च मोक्षः येन सत्कर्मकरणार्थं धर्मस्थापनादिकं कुर्यात्, अत एव बन्धमोक्षौ न स्याताम्। ननु यावदधिकारं त्वाधिकारिकमितिन्यायेन विष्णोरप्यधिकारान्ते स्मार्तसंमता मुक्तिः। ब्रह्मवादिनोप्येकदेशिनः यद्ब्रह्मविद्यया सर्वं भवन्तो मनुष्या मन्यन्ते तद्ब्रह्म किं भवेदित्याशङ्क्य ‘ब्रह्म वा इदमग्र आस’ ‘आत्मानमेवावैदह ब्रह्मास्मीति’ ‘तस्मात्सर्वमभव’ इति वाक्यानुशोधात् प्रपञ्चभवनवत् ब्रह्मविदाप्नोति परमित्यत्रापि ब्रह्मज्ञानेनैव ब्रह्मणोपि परत्वप्राप्तिरित्यध्वसीयते। कर्मकाण्डेऽपि ‘परमेष्ठिनो वा एष यज्ञोऽग्र आसीदित्युपक्रम्य सर्वेषामुत्कर्षो दर्शपूर्णमासाभ्यां निरूपितः। एवं परब्रह्मणोपि दर्शपूर्णमासाभ्यामेवोत्कर्षः प्रतीयते। परमेष्ठिशब्दश्च ब्रह्मपर्यायः ‘इन्द्रे प्रजापतौ ब्रह्मात्रि’त्यत्र क्रमेण तत्प्रकरणस्थानामेवोपलम्भात्, अतः सर्वेषामेव बन्धमोक्षौ स्त’ इति मन्यन्ते। किञ्च ‘इमां विद्यां कृष्णाय देवकीनन्दनाय प्रोवाचे’त्युपाख्याने ब्रह्मविद्याग्रहणमपि श्रूयते, अतः संभावितत्वात् बन्धमोक्षौ प्राप्ताविति तन्निराकरणं युक्तमेव। एते तु निरूपिताः पूर्वपक्षाः अविवेकेनैव प्राप्ता इत्याह निकामस्त्वयि नोऽविवेक इति। नोऽस्माकं सर्वेषामेव भ्रान्तानां निकामः स्वेच्छया त्वयि अविवेकोऽधिकारस्तु न स्वामिपरः

लोके महाराजेऽधिकारपदप्रयोगाभावात् परमेष्ठिब्रह्मशब्दौ चतुर्मुखवाचकौ अन्यथा 'यज्ञो वै विष्णु'रिति श्रुत्या दर्शपूर्णमासयोर्यज्ञत्वविधिव्यर्थः स्यात्, ब्रह्माविद्याद्यधिकारोपि संदीपिनेरिव लीलया संभवति, अतोऽस्माकमेवाविवेकः न तु परब्रह्मणि बन्धमोक्षौ कथञ्चित् सम्भवत इत्यर्थः ॥२२॥

तर्हि कथमवतार इति चेत्तत्राह त्वयोदित इति।

SRI SUBODHINI: Body, senses, inner mind, nature, action, time etc. are all "superimpositions" (Upaadhi) and those who have these, take births. If it is told, that the Lord also took a "birth" in the house of Vasudeva, then it is said as an answer, that, the Lord did not take this birth as a "real birth", but He took this "birth" as an "actor" only, by just changing His "dress" only. This cannot be called as a "birth". The Lord has changed His dress only as an "actor". Taking an actual "birth" (which all others do) is different, as giving up one body and taking up another is called as taking "birth". There is always a "division" in this. BUT IN OUR LORD, THERE IS NO DIVISION, AS HE IS ALL PERVASIVE AND PRESENT EVERYWHERE. That which is all pervasive, there is no possibility of a "division" in this. AS OUR LORD IS THE "AATMA" OF EVERYONE, HE IS ALSO PERVASIVE AND PRESENT IN EVERYTHING AND EVERYWHERE. BEING ALL PERVASIVE AND DEVOID OF ANY DIVISION. YOU! OH LORD! ARE LORD VISHNU, WHO IS THE BASIS AND ROOT CAUSE OF THIS CREATION. HENCE YOU WILL NOT HAVE A "BIRTH" NOR "LIBERATION" (MOKSHA). Even when the Lord is engaged in the establishment of "Dharma" by undertaking to do good actions, as there is the absence of a "desire" in Him, the Lord also does not go through the "bondage of Karma" nor He has to seek "liberation" from the bondage of

Karma! Even Lord Vishnu gets liberation when His "task" gets over. But till the authority of "Vishnu" is there, He has to perform the allotted duties, as required! When the end of the "authority" takes place, then the need to do this "duty" also ends, and the "liberation" from this "authority and duty" also takes place! This is as per the Vedas, and with a view to explain this a question is asked as to how this "Brahman" is seen or takes place? The answer is given as per the sayings in the Vedas viz. "The Divine Aatma itself knows that, at first, it was Brahman as I am Brahman" and everything happens due to this Brahman only. Through these Vedic sayings, we can realize that this entire universe is of the form of "Brahman". In the same way and as per the Vedic saying "BRAHMAVIT AAPNOTI PARAM" (i.e. the knower of Brahman becomes Brahman itself and attains Brahman). In the path of Vedic action also (Karma Kānda) there are Vedic references to the effect, that through the performance of "Darsa" and "Poornamasa" sacrifices, the glory and greatness of the Supreme Brahman is emphasized, and that the Supreme Brahman is satisfied with these "sacrifices" is also described. The word "Paramesti" is another word used to denote the "Supreme Brahman" (Para Brahman). The references to the celestial deities of Indra, Prajapati and Brahma are made, as per the particular situations only, but, in reality these "names" are referring and pertaining (indicating) to "Brahman" only. From these sayings, and Vedic references, we can realize that both "bondage" and "liberation" are experienced by all. The "Vedantins" say that this "spiritual wisdom" (Vidhya) has been imputed to the "son Shri Krishna of mother Devaki". From this story we can realize that the fact of learning of "Brahmavidhya"

(knowledge about Brahman) has been described, which removes the possibility of either "bondage" or "liberation". All these thoughts, so far given, are the initial arguments of those, who lack true knowledge (Viveka). We are all disillusioned and impute "lack of discrimination" on our Lord. In fact this "lack of discrimination" does not exist in our Lord, as this "lack of discrimination or authority" is usually seen in "the seat of authority" the "servant" of the Lord only. The Master (i.e. the Lord), being "authority" (Adhikaara). Even in this world, a king is not called as an "authority" as all "authority" flows out from him and as he is the "appointer of all authorities"!

Hence, we should realize that the words "Parameshti" and "Brahman" used here denote the "Supreme Brahman" only. If we do not accept this, the Vedic reference of "sacrifice is the symbol of Lord Vishnu" will be considered as meaningless, especially when in the Vedas the way to perform the sacrifices of "Darsa and Poornamaasa" has been prescribed (i.e. if "sacrifice" represents Lord Vishnu then these sacrifices, which are stipulated in the Vedas are true and effective to make one attain liberation). In the same way, the authority for "Brahmanvidhya" conferred on Guru Sandeepani is also possible only, as a Divine Leela of our Lord. Hence, we should emphatically conclude, that it is our own "lack of discrimination" (Aviveka), that we see both "bondage" and "liberation" in our Lord. This is wrong. **OUR LORD IS THE SUPREME BRAHMAN. "BONDAGE" AND "LIBERATION" CAN NEVER EXIST IN OUR LORD.**

If the above is true, then how does the Lord take a "birth" as an incarnation? This is answered below.

त्वयोदितोऽयं जगतो हिताय यदा यदा वेदपथः पुराणः ।

बाध्येत पाषण्डपथैरसद्भिस्तदा भवान्सत्त्वगुणं बिभर्ति ॥२३॥

VERSE 23 Meaning: “For the welfare of the universe, You, Oh Lord! have prescribed this ancient Vedic way, and whenever this way is attacked and affected through untruthful and unorthodox ways, then, You resort to the quality of Satwa (although You are always beyond any of the three “Gunas” (qualities)).”(and manifest yourself).

श्रीसुबोधिनी : यदैव त्वयोदितो वेदमार्गः पाषण्डपथैर्विरुद्धमार्ग-
प्रतिपादकैः पुरुषैः बाध्येत तदा तेषां च बलिष्ठत्वात् कालवशात् सर्वेषामेव
बुद्धिनाशाद् भगवानेव शक्त इति तदा भगवान् सत्त्वगुणं बिभर्ति भगवद्गृहीतं
सत्त्वं बलवत् सद् रजस्तमसोरभिभावकं भवतीति। अनेन वैषम्यदोषः परिहृतः।
नैघृण्यदोषस्त्ववतीर्णो नास्तीति न तन्निषेधकं वचनम् ॥२३॥ नन्विदानीं
वेदानां पीडाभावाद् व्यासावतारस्य जातत्वाद् बुद्ध्यावतारस्याद्याप्यजातत्वात्
किमनेनावतारेणेत्याशङ्क्याह स त्वं प्रभोद्येति।

SRI SUBODHINI: When the “Vedic” path, which has been prescribed by our Lord, is made to face the danger and opposition from those, following other unorthodox and untruthful paths, and when these “wrong” paths become powerful, and through the efflux and influence of “time” (Kaala), cause also the destruction of the pure and good “intellects” of the people, then, the Lord, who only can reverse and destroy this trend, takes resort to “wear” (adopt) the quality of “Satwa”, with a view to defeat the influence of both “Rajas” and “Tamas” qualities. In this way, the Lord reestablishes virtue and the glory of the true Vedic path. As the Lord resorts to the quality of “Satwa” for a specific purpose, there is always absence of the Lord being “affected” by these qualities. This Divine nature of our Lord, thus, enables the Lord to

be fully Himself only at the time of His “incarnation” also and no “blemish” gets attached to Him. He continues to be the same and pure at all times (Nitya Suddha) and hence, there is no necessity to prove this either, with further reasoning.

The “incarnation” of Vyasa has taken place now. The “incarnation” of Buddha has not taken place, which will cause “danger” and difficulty to the Vedas. Then, when there is no threat to the “Vedic path”, why was this incarnation as Lord Krishna taken by our Lord.? This question is answered through the next verse.

स त्वं प्रभोऽद्य वसुदेवगृहेवतीर्णः

स्वांशेन भारमपनेतुमिहासि भूमेः ।

अक्षौहिणीशतवधेन सुरेतरांश-

राज्ञाममुष्य च कुलस्य यशो वितन्वन् ॥२४॥

VERSE 24 Meaning: “Oh! Lord! the same Divine Lord i.e. Yourself, has now, with your Divine part Shri Balabhadra, with a view to remove the weight of sorrow being experienced by this earth, have manifested yourself, in the house of Vasudeva. The primary cause for your incarnation, Oh Lord! is to destroy the countless array of armies belonging to the demoniac kings, and also to ensure the spreading of the “fame” of the Yadu clan!”

श्रीसुबोधिनी : स एव त्वं सर्वरक्षको न केवलं वेदमात्ररक्षकः। तदाह प्रभो इति। क्रियाशक्तेरपि पूर्णाया विद्यमानत्वाद् वसुदेवस्य सत्त्वरूपस्य गृहेभिमानस्थानेभिमानप्रकारेण पालयिष्यामीत्यवतीर्णः। स्वांशेन बलभद्रेण सह इहैवागत्य भारमपनेतुं न तु वैकुण्ठे स्थित्वा मनसा, अवतीर्णोसीति संमतिमिव पृच्छन्नाह भावस्य महत्त्वख्यापनायाह सुरेतराणां दैत्यानामक्षौहिणीनां शतस्य वधेनेति। ननु न दैत्याः साम्प्रतं प्रतीयन्त इत्याह राज्ञामिति। प्रयोजनान्तरमप्याह अमुष्य वसुदेवकुलस्य यशो वितन्वन्निति रूपद्वयेनावतरणप्रयोजनद्वयमुक्तम् ॥२४॥

एवं भगवदवतारं प्रसङ्गात् कर्माणि च स्तुत्वा भगवदागमनं स्तौति
अद्येश न इति।

SRI SUBODHINI: “Oh! Lord! You are not only the protector of the Vedas, but also the protector of every being! As You are the “Lord” (Prabhu). The “power of action” (Kriya Sakthi) is fully present in You at all times. Hence, You have manifested yourself in the house of the Satwik Vasudeva, and have shown that, You will protect and rule everyone, in an authoritarian and proud way (Abhimaan), and not like a person, who is afraid (i.e. full of fear). You have not desired to protect all of us, just by sitting at Sri Vaikuntam, through your mind only, but along with your own part Shri Balarama, with a view to remove the weight of sorrow of this earth, You have manifested yourself on this earth.” Akrura told all these statements, in such a way, that he was trying to get approval from our Lord, for making these type of statements! “By taking an incarnation, Oh Lord! your glory will be specially become famous as You will destroy countless array of armies of the demoniac kings.” Where are the demons? They are not seen here at all? Answering these, it is said, that all the demons have now manifested themselves as the “kings”. “The second reason for your incarnation is that You will spread the fame of the clan of Vasudeva”. Two reasons have been specified for the Lord’s incarnation by taking two forms.

In this way, after praising both our Lord’s incarnations and His “tasks”, now Akrura is praising the Lord’s visit to his place.

अद्येश नो वसतयः खलु भूरिभागा

यः सर्वदेवपितृदेवनृदेवमूर्तिः ।

यत्पादशौचसलिलं त्रिजगत्पुनाति

स त्वं जगद्गुरुरधोक्षज याः प्रविष्टः ॥२५॥

VERSE 25 Meaning: "Oh! Lord! today, in my house, the "luck" and fortune have risen! — as You, who is the Lord of all Lords, the symbol of all celestial gods and of the ancestors and all these earthly kings. Oh Lord! the holy Ganga, which has got originated from your holy feet, purifies all the three worlds. Today I am very fortunate that You, who is the Guru of the universe and the Lord of all the senses (i.e. the senses cannot realize You) have now entered these houses today."

श्रीसुबोधिनी : नो वसतयो गृहा अद्य भूरिभागा अस्मत्कुलेऽवतीर्ण इति वयं पूर्वमेव भूरिभागाः। वसतयस्त्वद्या न इति बहुवचनभ्रात्राद्यभिप्रायम्। ननु निरोधाधिकारिणो भवन्तः तदर्थमागमनं न तु धर्मार्थमिति कथं वसतीनां कृतार्थतेति चेत्तत्राह ईश इति। उभयमपि कर्तुं समर्थः। ननु भगवत्संबन्धादेव तेषां भाग्यमस्तु, पृथक् किमिति निरूप्यत इत्याशङ्क्याह भूरिभागा इति। मद्भाग्यं चेद् यदैव ममेच्छा तदैवागच्छेदतो गृहस्यैव भाग्यम्। ननु गृहं हि त्रिगुणात्मकं गुणातीतो हि भगवदनुगुणो भवतीति कथमेवमुच्यत इति चेत्तत्राह यः सर्वदेवपितृदेवनृदेवमूर्तिरिति। गृहाणामपि स्वोत्कर्षो येन सिध्यति तदपि रूपं भगवति वर्तते, गृहं हि देवतायोग्यं भवति पितृणां नराणां च। त्रयो हि लोके गृहे सुखिता भवन्ति, तेषां स्वदेवत्वमुत्कर्षः। देवमात्रे संतुष्टे गृहं युक्तं भवत्यन्यथा व्यर्थम्, एवमितरयोस्तत्र देवोत्तमो भगवानिति तत्प्राप्तौ भवत्येव सर्वोत्कर्षो योग्यता च। एवमितरयोः। किञ्च। शुद्धिरप्यपेक्षिता सापि जातेत्याह यत्पादशौचसलिलमिति। पादशौचसलिलं गङ्गा सा परम्परासंबद्धापि देशकालव्यवहितापि जलान्तरेण मिश्रितापि लोकत्रयमपि पुनाति, अत्र तु साक्षादेव पततीति किं गृहभाग्यं वक्तव्यमित्यर्थः। ननु रूपभेदाद् वैलक्षण्यं भविष्यतीत्याशङ्क्याह स त्वमिति। अत्रापि त्वमेव प्रमाणमित्याह जगद्गुरुरिति। तर्हि कथं लोका न जानन्तीत्याशङ्क्याह अधोक्षजेति। बहिर्मुखत्वाद्ज्ञानम्। या वसतीः। पुनर्ग्रहणं तासामभिनन्दनार्थं च ॥२५॥

राज्ञामिति प्रयोजनान्तरमप्याह अपुष्यं वसुधैव कुटुम्बकम् यतो क्तिन्वाप्तिरिति रूपद्वयेनावतरणप्रयोजनद्वयमुक्तम् ॥२५॥

एवं भगवदागमनं स्तुत्वा भगवति प्रपत्तिं स्तौति स्वचिकीर्षितां कः
पण्डित इति।

SRI SUBODHINI: “Oh Lord! on the day you took “birth” in this Yadava clan, from this day onwards, we all became very lucky and fortunate. But today, our houses, brothers, relatives and friends have all become very lucky indeed! — as You have come to visit our home! If You were to say to us, Oh! Lord! that You have visited us, treating us as deserving to be blessed by You with “Nirodha”, and not just to purify our home (as a matter of duty only) then I (Akrura) would say that Oh! Lord! You are Ishwara! (Lord of the universe) i.e. You are capable of doing or achieving anything. Hence You are capable of fulfilling both the tasks.” If the Lord were to say that “Oh Akrura! Due to you only, your home is fortunate, and why do you say, that your house is fortunate, excluding your own self from this consideration? To this, Akrura replied, “Oh! Lord! I will consider, that my house is lucky, because it is connected with me only, when You have come to visit my house due to my desire. But, today, You have come to visit me due to your own will and desire (love?). Hence I consider that, indeed, it is my house, which is very lucky.” If the Lord were to say, that Akrura should not say like this, as usually a house is considered as within the control of the three Gunas (Satwa, Rajas and Tamas), and our Lord blesses only those, who are above the three “Gunas” (i.e. Nirguna). To this Akrura replied, “Oh! Lord! You are the symbol of all gods! Symbol of the celestials and of the ancestors and also of the kings!” In this way, the deities, which usually bless a house are all present in You only. A home deserves to be dwelled by people, the celestials, the

ancestors etc. as these are the most important "dwellers" in an ideal home, and it is they who live happily by attaining welfare. But only on the happiness of the Lord of the house, the glory and greatness of the house are seen and based on this "happiness" of the Lord of the house only all others like the people and the ancestors who live in the house become happy. In other words, the glory and greatness of the people who live in the house and of the ancestors depends only on the happiness of the celestial gods who dwell there. In spite of this, when the Lord of all other "gods" , when our Lord Shri Purushottama, being pleased and happy, visits one's house, then this house attains it's highest and best glory and welfare. In this way the glory and welfare of the people of the house and of the ancestors are ensured, but their "purification" is required. For this, it is said, in this verse, that the holy Ganga has come out of the holy feet of our Lord and she purifies all the three worlds. This purification has been going on for a long period, as this holy Ganga purifies each and every type of water, which comes into contact with it. But here, this "holy feet of the Lord" have come to this house, and is it possible then to realize the glory and greatness of this visit? Can we praise this adequately through mere words? A query may arise as to whether there is any difference in this form of our Lord? (As Ganga came from the Lord at Sri Vaikuntam a long time ago). "Not at all" is the answer for this query, as the same Divine form has now come! "Hence Oh Lord! you are the evidence and proof, as You are the Guru of the entire universe". If the Lord were to say, "If you regard Me, as your Guru, why then this world does not understand or regard Me as the Guru of the universe? This is answered by Akrura by telling, "Oh! Lord! You are

ADHOSKHAJA i.e. You cannot be easily understood by the senses, which are always "outgoing". Hence, these "senses" have "ignorance" (Ajnana) in them. Due to this "ignorance", they are unable to understand or realize You. Akrura thanks again for the visit of our Lord to his home.

After praising the Lord, for his visit, he now through the next verse, expresses his desired "surrender" to our Lord.

कः पण्डितस्त्वदपरं शरणं समीयाद्-

भक्तप्रियादृतगिरः सुहृदः कृतज्ञात् ।

सर्वान्ददाति सुहृदो भजतोऽभिकामा-

नात्मानमप्युपचयापचयौ न यस्य ॥२६॥

VERSE 26 Meaning: "Oh! Lord of the Universe! Is he a wise person, who will take refuge in anyone else by giving up surrendering to You? Because You are beloved of your Bhakthas (devotees); You are always a truthful Lord! You are an intimate friend of everyone, committed to their welfare! You are full of gratitude! You fulfill all the desires and wishes of your devotees! When a devotee gives himself up to You, You in turn also entirely give up yourself to your loving devotee! Oh! Lord! You are always of one "Rasa" (blissful nature) only unlike the human beings, whose love increases or decreases due to their very nature."

श्रीसुबोधिनी : स्तुत्यनन्तरं हि फलं प्रार्थनीयं तत्प्रपत्यतिरिक्तं नास्तीति ज्ञापयितुं प्रपत्तिमेव स्तोति। प्राणिनां कर्तव्या प्रपत्तिरेव। कर्तव्याकर्तव्यविवेकवान् हि पण्डितः, इममेवार्थमधिकृत्य 'पण्डितो बन्धमोक्षवि'दित्युक्तम्। तत्रानायासेन फलसिद्धिः। विद्यमाने स्वोत्कृष्टे समाश्रयणमेव युक्तम्। आश्रयो हि स्वाधीनं सर्वमेव यच्छति। मनस्तु क्षणिकमिति सर्वपदार्थाभिलाषि भवतीति कदा वा

किं प्रार्थयेदिति तत्तत्साधनेष्वशक्तो हि प्रपत्तिमार्गमवलम्बते। तदपि कृत्वा चेत्फलं न प्राप्नुयादसमर्थभजनात् तदा प्रपत्तिर्व्यर्थेति को वा विवेकी त्वत्तोपरं शरणं सम्यगीयात्, साधनत्वेन गुरुत्वेन वानुवृत्तिं कुर्यात् न तु शरणं गच्छेत्। नन्वाहत्य कथं त्वं प्राप्तव्यः। अतोऽन्यानुवृत्तिः प्रथममावश्यकीति कथमन्यनिरोधः क्रियत इति चेत्तत्राह त्वदपर इति। त्वमपरो यस्य नियामकत्वेन न बुद्ध्या गृहीतः। गुर्वादिस्तु नैवविधो भवतीति न दोषः। भगवतः शरणागतौ हेतूनाह **भक्तप्रियादृतगिरः सुहृदः कृतज्ञादिति।** षट्हेतवो हि भगवति। तत्र फले हेतुद्वयं साधने चतुष्टयमिति। साधनेपि स्वधर्मपुरस्कारेण आश्रितधर्मपुरस्कारेण हेतुर्वक्तव्यः। अन्यथा फलं काकतालीयं स्यात्, यो हि सेवकानपेक्षते स सेवकेभ्यः प्रयच्छति स ईश्वर एव भवति, तत्रापि सेवकधर्मं चेदुरीकुर्यात्तदैव सेव्यो भवति तदाह **भक्तप्रियादिति।** लोका हि फलार्थं सेवमानाः सेवयामशक्ताश्चेन्न फलं प्राप्नुवन्ति, भजनानुरूपं च प्राप्नुवन्ति न हि प्रभुस्तस्य क्लेशं मन्यतेऽन्यथा दुःखदे साधारणे देशे काले च तान् सर्वान् न प्रवर्तयेत् यथा पुत्रम्। भगवांस्तु न तथा भक्तम्, अतो भगवानेव सेव्यः। **किञ्च।** स्वधर्ममप्यवेक्ष्य भक्तहितं करोतीत्याह **ऋतगिर इति।** सत्यवाक् सत्यसङ्कल्पः 'संग्रामे च प्रपन्नानां तवास्मीति च यो वदेत्'। 'कौन्तेय प्रतिजानीही'त्यादिवाक्यात्। यो हि सेवकक्लेशं सहते स न मनसि शुद्धः, यो वाचि न दृढः स वाचि तथा। यस्तु समागतेवसरे मित्रमिव कार्यं न करोति शरीरतः स कार्यं तथा। एतत्त्रयं लौकिकं स्वतः कर्तव्यम् तस्य कृतं जानातीति तद्धर्मकरणे हेतुरुक्तः। दोषाभावा एते, आत्मवत् पुत्रवच्च भक्ताः कायवाङ्मनोभिः विषयीकर्तव्याः इति गुणः, प्रह्लादे सर्वापत्सु मनसा हितं कृतवान् वाचा गोपिकादिषु कायेनास्मास्विति। एवं भावे भगवद्गुणे न कोपि सन्देहः, कृतज्ञत्वाभावे प्रवाहवत् कारणात्रोत्कर्षः स्यात्, फलदातृत्वमाह **सर्वान् ददातीति।** परेषामनिष्टं स्वानिष्टं वा कर्तुं वाञ्छन्ति तदा न ददातीति ज्ञापयितुं **सुहृद इति।** शुद्धान्तः करणस्य स्वद्रोहं परद्रोहं वाऽविचारयतः सर्वानेव कामान् ददाति, दाने हेतुर्भजनमित्याह **भजत इति।** एकस्मिन्नपि प्रार्थिते अभितः सर्वतः प्रयच्छति। नन्वन्येऽप्येतादृशा भवन्तीत्याह **आत्मानपीति।** अत्र दाने भजनमेव हेतुस्तेन तारतम्येव सर्वं सङ्गच्छते। यः स्वात्मानं भगवते प्रयच्छति भगवानपि तथा

तस्मै प्रयच्छतीति। नन्वेतादृशमपि लोके क्वचित्सिद्धमिति चेत्तमाह
 यस्योपचयापचयौ न स्त इति। यत्संबन्धिनः सर्वस्यैवोपचयापचयाभावः।
 उभयनिरूपणमुपचितं चेदत्तं तस्य नापचयं करोति। अपचितं चेददुःखाधिकं
 तत्कदाचिदपि नोपचितं करोति। अथवा। एकरूपमेव सर्वेभ्यो भक्तेभ्यः
 प्रयच्छति। न तु विषमम्, वस्त्वेव तथेति नेच्छापि तत्र प्रयोजिकेति धर्मिणि
 तौ धर्मौ निरूपितौ ॥२६॥

एवं सर्वप्रकारेण स्तुत्वा किञ्चित् प्रार्थयते दिष्ट्या जनार्दनेति।

SRI SUBODHINI: After praising the Lord, for His visit, Akrura now decides to pray for the “Phalam” or “result”. He considered this “result” as “surrender” to the Lord only. There is no other “Phalam” higher or greater than this “surrendering” to the Lord. Hence Akrura is “praising” this spiritual Sādhana of complete “surrender” to our Lord. In fact every “being” should take “refuge” and surrender to our Lord only. A wise person (Pandit) is able to understand various things clearly and also can decide properly as to what he should do nor not do (i.e. to avoid). He who lacks this “discriminating” power or faculty is not a wise person (Pandit), who is able to realize the twin aspects of “bondage” and “liberation”. He realizes that he should only do such actions, which will lead to his “liberation” (Moksha). Through “Bhakthi” and other spiritual Sādhana, the “surrender” done to our Lord gives this “result” very easily. Hence, when by itself “surrender” to our Lord gives the result, in comparison to all the other spiritual practices, then one should take recourse to this path of surrendering to our Lord only. This is the most appropriate way. In fact, this “surrendering to our Lord” is the only spiritual practice, which is under one’s own control. This surrendering to our Lord gives all the benefits. The mind is

credence to the place and time for making such subordinate

always wavering by its very nature. Every second, it desires for attaining newer and newer objects. Then, what are all the objects, that a Jiva can request the Lord for, especially when the mind seeks always endlessly, newer things? When the Jiva should ask, and to whom it should ask for all these objects? In fact one needs to worship and pray to various deities to fulfill each and every type of desire. A Jiva is not capable of doing so much of spiritual Sādhana or efforts. Hence a wise soul will take up this easy path of surrendering to our Lord only. But if this "surrender" is made to other celestial gods, then there is this possibility of the Jiva not attaining the highest benefit. Thus, this "surrendering" to others is considered as a waste! Hence, a wise person, who is able to understand the "things to be done", and the "things to be avoided", will he go anywhere else to surrender himself, than You Oh Lord! — who is the refuge for everyone? Hence a wise person will surrender to our Lord only, and to none else. "He will surrender to You only". This devotee may regard other spiritual practices or Gurus with respect, but he will not regard taking refuge or surrendering to them as important. A wise person (Pandit) will never do this. "It is also true that just by giving up all other types of Sādhana, or Gurus, one cannot attain You Oh Lord! Then why is it necessary, even in the initial stage, that one should give up all these?" Answering this, it is said, that by "another" (Anyā) we refer to someone, whom we have not accepted properly through our intellect, as he is only a controller or an authority. But the "Guru" and true spiritual practices are not like these, as these are not different from our Lord. Hence taking refuge in a true Guru or practice true spiritual Sadhana are indeed proper and right.

Six reasons have been specified for the Jiva to “surrender” to our Lord. In these six, two are reasons (motive or choice) for the “result”, and four reasons are there, from the aspect of spiritual “Sādhana”. The reason (motives) for Sādhana should be explained from the points of view of both, one’s own “Dharma” (virtue) and of the “Lord” (to whom the surrender is done). If this is not explained in this way, then it will not be appropriate — that it will be construed as “unconnected”, like it is said, that a fruit fell due to a crow sitting on a branch of a tree! — (We can see here no connection at all except this accident is explained as “connected”). Now, from the point of the one, to whom this surrender is made is being explained, and the reason for such a surrender is also being described.

(1) He, who wants a “Sevak” (servant), has to give back something to his servant. Then only he can be called as “master” (Swami).

(2) In this also, when the master accepts the service of a servant, i.e. the master accepts and agrees to give the result of Phalam for which the servant does his Seva or service; then only this “master” becomes “service-worthy” or deserving to be “served”.

“Hence Oh! Lord! You are the beloved of your Bhakthas! You are not like the “worldly” masters. These “worldly” masters do not give “result” to those, who become incapable of rendering any more service. Moreover, these masters give only that much “result” (wages) as per the nature and kind of service rendered to them. In fact,, they demand service from those, who have become incapable of performing this service, and they do not give credence to the place and time for making such inordinate

demands on their servants, who suffer a lot under these "masters". These "masters" do not pay any attention to the sorrow of these servants. They do not show any compassion at all on these servants, as they usually show to their own children. But our Lord is completely different, as He is not like the "worldly masters"! FOR OUR LORD, HIS DEVOTEE IS HIS OWN BELOVED. HENCE ONLY OUR LORD SHOULD BE EXCLUSIVELY SERVED. OUR LORD, BEING THE LORD OF THE UNIVERSE AND SEEING HIS OWN ROLE AS "ISHWARA", ALWAYS DOES GOOD AND CONFERS WELFARE ONLY ON HIS DEVOTEE. To prove this, in this verse, our Lord has been hailed as "Satyasankalpa" (the Lord who is truthful, or the one who keeps His word).

Our Lord, who says even in a battle to the devotee surrendering "I belong to thee", and in the Gita made it famous, through Arjuna all these words, is the one, who confers welfare and happiness to His devotee in every way. The master, who just tolerates the sorrow and difficulty of his servant and does not put effort to remove them, the mind of this master is not "pure", as he is not firm on his commitment and words. His words are not sacred or pure. When the time comes, he does not help his servant through his own body, as one would do to a good friend. This master's body is impure. All these three types are "worldly" only. Up to now, the absence of these "blemish" have been described. Now we will explain regarding the positive virtues or qualities (Gunas). OUR LORD CONFERS BENEFITS AND WELFARE, JUST LIKE ON HIMSELF OR OF HIS OWN SON, TO HIS DEVOTEES, THROUGH HIS BODY, WORDS AND MIND. THIS LOVING QUALITY OF OUR LORD REMOVED ALL TYPES OF DANGERS WHICH WERE

INFLICTED ON PRAHLADA. THIS WELFARE WAS CONFERRED BY OUR LORD WITH HIS MIND THROUGH UDDHAVA; THE LORD CONFERRED WELFARE ON THE GOPIS, THROUGH HIS WORDS BY SENDING HIS "UPADESA" (INSTRUCTIONS) TO THEM. "THROUGH YOUR BODY OH! LORD! YOU ARE CONFERRING NOW WELFARE ON US". In this way, there is no doubt at all, that the Lord always confers blessings and benefits, through His virtues and qualities. If our Lord did not have the quality of "gratitude", His glory and greatness will not get manifested or exhibited, even after describing the various reasons, like in a continuous flow of water! (i.e. all the reasons given above describing the virtues of our Lord will not be effective).

Now, we will describe the nature of our Lord as the "giver of results" (Phaladaata). OUR LORD DOES NOT ANSWER A PRAYER MADE BY A DEVOTEE, WHICH WILL HARM THIS DEVOTEE OR ANY OTHER. OUR LORD THEN, WILL NOT GRANT THE OBJECT PRAYED FOR. WHY? AS OUR LORD IS A GOOD HEARTED TRUE FRIEND, AND HAS A PURE INNER MIND. HE IS THE FRIEND OF ALL. HE ALWAYS WISHES FOR THE WELFARE OF ALL. HE BLESSES THAT DEVOTEE WITH EVERYTHING, WHO DOES NOT HATE ANYONE OR THINK OF DOING "WRONG" TO ANYONE! WHY DOES HE GIVE? BECAUSE THE DEVOTEE WORSHIPS HIM AND DOES "SEVA". IN FACT, IF THIS DEVOTEE WHO WORSHIPS OUR LORD ASKS FOR ONE OBJECT ONLY, OUR LORD, IN TURN, GIVES HIM EVERYTHING!

There will be many, who will be worshipping and doing Seva to our Lord. Although our Lord blesses His

devotees, who worship Him, but all the people who worship Him do not worship the Lord in the same way, as there are differences in their worship. Likewise, there is difference also in our Lord's conferring of benefits on such devotees. THE RESULTS ARE CONFERRED BY OUR LORD, AS PER THE NATURE OF SEVA OR WORSHIP DONE BY THE DEVOTEE. LIKE A DEVOTEE, WHO GIVES TO OUR LORD EVERYTHING INCLUDING HIS OWN AATMA, OUR LORD ALSO GIVES TO THIS DEVOTEE HIS ENTIRE SELF i.e. IN THE SAME WAY, HE ALSO RESPONDS OR GIVES.

Is there any example of this nature in this world? Answering this, our Shri Mahaprabhuji says, "HE WHO HAS RELATIONSHIP WITH OUR LORD, IN HIM THERE IS NO PROGRESS OR DECLINE TO WHOM OUR LORD GIVES SPECIAL HAPPINESS ETC. FOR HIM, OUR LORD DOES NOT THEN REDUCE HIS HAPPINESS OR JOY, IF THE LORD GIVES SORROW TO HIS DEVOTEE, THEN HE DOES NOT INCREASE IT EITHER! IN OTHER WORDS, OUR LORD TREATS ALL HIS DEVOTEES WITH EQUALITY AND WITHOUT ANY PREJUDICE. Our Lord has neither progress nor decline of any sort! He is of, at all times, ONE RASA (bliss) only. Only objects undergo these two stages of growth and decline. Our Lord has no desire either to create any difficulty for anyone. He only exercises His will and desire, wherever it is necessary or useful. In this way both the "Dharmas" have been described.

In this way, praising the Lord in all ways, Akrura is making a prayer, through the next verse.

दिष्ट्या जनार्दन भवानिह नः प्रतीतो

योगेश्वरैरपि दुरापगतिः सुरेशैः ।

छिन्ध्याशु नः सुतकलत्रधनाप्तगेह-

देहादिमोहरशनां भवदीयमायाम् ॥२७॥

VERSE 27 Meaning: "Oh! Lord! Janardana! The Lord of all celestial gods and the foremost of all Yogis are able to attain your Divine self only with utmost difficulty. Such an exalted Lord! You, out of your gracious mercy, have given me your "Darsan" today! This is indeed a great luck and fortune to me! It has given me great joy! Hence Oh Lord! may I pray to You to quickly shatter the bondage of your "Maya" and its resultant infatuation, in our minds for our sons, women, wealth, relatives, houses and bodies etc."

श्रीसुबोधिनी : पूर्वमपि वयं भक्ताः परमापाततस्त्वत्स्वरूपाज्ञानात् अद्य तु नोस्माभिरिह भवान् प्रतीतः। अतो ज्ञाते कल्पतरौ अभिलषिते विलम्बो न युक्त इति प्रार्थनीय इति भावः। कथमेतावता कालेन न ज्ञातवान् कथमद्यैव ज्ञातवानित्याशङ्क्य हेतुद्वयमाह दिष्ट्या जनार्दनेति। भाग्यमद्यैवोन्मुखम्। जनयतीति जना ताम् अर्दयतीति। इदानीमेवाज्ञानं नाशितवान्; भाग्यं मोहनाशं च प्रकाशितवानित्यर्थः। आगमनेन प्रसादो निरूपितः, साधनान्तरं व्यावर्तयति। योगेश्वरैरपि दुरापगतिरिति योगवशीकरणदिकं स्वसामर्थ्यम्। न हि नियताः स्वधर्मा अन्येन बोधयितुं शक्यन्ते, दुःखेन प्राप्या गतिर्यस्येति। भगवदभिप्रायापरिज्ञानमुक्तम्। स्वाधीने हि मथित्वा वह्निवत्साधनीयम्। तदेकः सङ्घातो भगवता दत्त इति तावन्मात्रे वश्यता भवति नान्यत्रेति सुष्टूक्तम्। अलौकिकेनापि सामर्थ्येन न भवतीत्याह सुरेशैरिति प्रार्थनामाह छिन्ध्याश्विति। सुतादिषु मोहरशनां छिन्धि, यतस्त्वयैव सम्पादित्येत्याह भवदीयमायामिति। अन्ते छेदनं वारयति आश्विति। अत्यन्तं दृढमूले छिद्यमाने पुनरुद्गमश्छेदके वैमनस्यं च भविष्यतीति ॥२७॥

भगवतोद्दयं भावः शास्त्ररहस्यसिद्धः। यो, हि यादृशः स तादृश एव कर्तव्यः भक्तिवशादन्यथाकरणेऽयुक्तता भवतीति, भक्तिर्मध्यमाज्ञानम्। यथा शृङ्गारलीला, गोप्यैव तथावतारलीलापि गोप्यैव, तां यः प्रकटीकुर्यात् नाभिप्रेत इति विपरीतं वदेत्, यथा गोपिकागीतेन गोपिकास्त्यक्ताः तथायमपि लीलार्थमुत्पादितः स्वरूपापरिज्ञानाद् बहिर्मुखतया ज्ञानिनमात्मानं मन्यमानः तत्प्रार्थयते। अतोस्य सर्वाण्येव वचनान्यसंबद्धानि अतस्तन्निवारणार्थं भगवान्मोहयितुं प्रवृत्त इत्याह इत्यर्चित इति।

SRI SUBODHINI: “We were devotees, even before, but we did not have knowledge about your real Divine self. This did not entitle us to become the “full and total devotees” and our “devotion” was only “namesake”. Today, Oh Lord! You have graciously come here, and have blessed us with the knowledge of your Divine self. Hence having got the blessings from the “wish fulfilling tree” (Kalpataru) and its nearness, we should not delay, even by a moment, expressing our innermost desires, for fulfillment. (The “wish-fulfilling” tree grants all desires). Hence, for us, it is appropriate to pray to You! “If it is told that up to now, the Lord was not realized or known and how did they realize or understand Him today only? Answering this, they say, “Oh! Janardana! You are the Lord (Prabhu), who destroys the bondage of “Avidhya” (ignorance). Please destroy our “ignorance” now! It is indeed joyful, that today our luck and fortune have “risen”. Due to these two reasons, we have been able to understand and know about you.” When the Lord becomes happy and pleased, then the Lord exhibits /manifests His Divine virtues and qualities (nature) and the Lord also ensures the manifestation of his servants’ (devotees) qualities and virtues also. Hence, today our fortune has risen and our ignorance (Ajnana) has been destroyed also. All these happen due to your grace only and You have showered this grace on us,

on your visit to our home (i.e. by taking the trouble of coming over here to bless us). There is no other way or path to attain You, except through the realization of Jnana, which is attained through your grace only! There is no other way! The Yogis, through their Yogic capacity try to attain You; but Oh Lord! You do not even come to be understood by them, let alone come under their control! No one can understand or decipher your own ordained way and path, through any other method or way." In other words, it is said, that no one is able to understand clearly, the view of our Lord or of His mind. (unless the Lord reveals it out of His own grace).

Like, inside the "wood" there is the secret inherent presence of "fire"! This "fire" can be brought out only through "constant friction" between two wooden twigs (Manthan) and this "process and efforts" are the prerogative of the human beings i.e. it is within their own control. Here, the purport of this example is that, the Lord's "visit and union" is ensured by Akrura's devotion and our Lord's grace. Hence a devotee should bring the compassionate Lord, under his loving sway and control, through his prayer and get success for the tasks on hand. By telling like this, it is said, very appropriately, that, no task can get completed without the grace of our Lord. Even if someone attains "supernatural capacity", he cannot attain this grace or complete his tasks on hand, without the grace of our Lord. Why? The presiding deities of these "supernatural capacities" and their Lord also, have not been able to attain or understand/realize our Lord.

After telling like this, Akrura is now praying "Oh Lord! please break my bondages caused through my infatuation to my sons etc." If the Lord were to reply, "why I have to break these bondages?" Akrura replies,

“Oh! Lord! this bondage has been made by You only through your own power of illusion. Hence please, not only break them fully, but also pluck and throw it off from its very roots! — As just, by cutting from its upper portion, it will sprout again, and this also will cause resentment in one’s mind against the one, who cuts this “attachment and infatuation” superficially only. Hence, “Oh Lord please be gracious to remove this from its very roots and save me.”

It is necessary to respond (on the part of our Lord) as per the status and requirement of the devotee. If the Lord were to respond through His love, arising out of Akrura’s “devotion”, without seeing or considering “Akrura’s” real “inner mind”, then our Lord’s response will be not proper — as we can clearly see the “Bhāva” (attitude — response) of our Lord from the scriptures. Our Lord had said earlier, “I am under the control of My devotee” and if the Lord does not bless Akrura, with whatever he had prayed for, then our Lord’s action will go against His own words quoted as above. This “dilemma” is answered by our Shri Mahaprabhuji by saying, that Akrura’s devotion was based on “Jnana” (knowledge) and hence is of the “middle” order only (not the highest or the lowest). He does not have the highest Bhakthi and due to this, the saying, as quoted above, of our Lord that “I am under the control of My devotee” will not be applicable to Akrura. Hence the Lord did not give to Akrura, what was asked for by him, as He considered it as inappropriate. In fact our Lord is going to address Akrura later as His own Guru! (Verse 29). Why did the Lord say, these type of “opposing” words? What is its purport? Answering this, it is said, that like the Divine Leelas of love (Sringara Leela) of our Lord are always

kept as a "secret" and "hidden", in the same way, our Lord's various Leelas performed during His incarnation are also kept as a "secret or hidden". Our Lord is averse and opposed to manifest its real purport and meaning. Hence our Lord speaks the "words opposing" to Akrura's request. He only knows why He did or spoke like this!

Like our Lord, during the singing of the "Gopis song" (Gopika Geetam) had given up or went away from the Gopis (i.e. disappeared from their midst), for the very loving and valuable reason, that the Lord wanted to bless them with the Aananda or bliss of His Divine Leelas of the "intimate" type and kind; for this, our Lord, blessed them, with the "Yoga of separation" (union through separation) with a view to liberate them from their attachment to the "Bhāva" (attitude) of the "outside" — This, He ensured, by just disappearing from their midst! In the same way, the Lord has manifested Akrura, for the purpose of His own Leelas. But Akrura has got the ignorance about his own Divine nature, and due to this, he is always looking "outside" for attaining bliss and knowledge. He has the "Bhāva" or attitude that, "I am a Jnani" (knowledge) and due to this, he makes his prayer, with this understanding. Hence all his words of prayer have no connection or relation. Hence, our Lord, with a view to remove all these misconceptions decided to infatuate Akrura, and took the necessary steps towards this and the same is described by Shri Sukadeva through the next verse.

श्री शुक उवाच

इत्यर्चितः संस्तुतश्च भक्तेन भगवान्हरिः ।

अक्रूरं सस्मितं प्राह गीर्भि संमोहयन्निव ॥२८॥

VERSE 28 Meaning: "Shri Sukadeva said, "Akrura worshipped our Lord in this way and also praised Him,

then our Lord, smiling very softly, began to speak to Akrura, as if he desired to infatuate Akrura, with His words."

श्रीसुबोधिनी : पूर्वोक्तेन प्रकारेणार्चितः स सम्यक् स्तुतश्च भक्तश्चायं तथापि भगवानीश्वरः सर्वदुःखहर्ता च भक्तश्चायम्। अत उभयं अभिप्रेत्य सस्मितं प्राह। स्मितो हि मन्दहासः अल्पमेव मोहितवान्। गीर्भिरपि सभ्यक् मोहयन्निव जातः। सम्यक्त्वं लीलौपयिकत्वेनान्यथा प्राकृतत्वे लीलामपि त्वजेत् ॥२८॥ भगवान् लौकिकवैदिकद्विविधशास्त्रप्रकारेण तं मोहयन्नाह त्वं नो गुरुरिति त्रिभिः ।

SRI SUBODHINI: As told earlier, Akrura did the worship of our Lord and did His "praise" also in a devoted exemplary way. From this, it was clearly understood that Akrura, indeed, was a "devotee" of our Lord. Our Lord being the "Lord of the universe" (Ishwara) removes the sorrow of everyone. As such, and due to Akrura also being a devotee, our Lord thinking about this fully, smiled very softly and began to speak. Through His "soft" smile, the Lord "infatuated" Akrura only a "little". Later infatuating him, in a special way, through His words, our Lord began to say. This "special infatuation" was done with the sole motive of not keeping Akrura away from participating in His Leela. If the Lord had made Akrura, like any other human being (i.e. a "natural" human), then Akrura would have been rendered "unfit" for participating or witnessing our Lord's Leelas!

Our Lord, through the "worldly" and "Vedic" ways began to "infatuate" Akrura. This is explained through the next three verses.

श्रीभगवानुवाच—

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा ।

वयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः ॥२९॥

VERSE 29 Meaning: “Our Lord spoke to Akrura, “You are always my Guru, uncle and a respected relative. We both are your subjects deserving of being protected, looked after and showered with your compassion.”

श्रीसुबोधिनी : हितोपदेष्टा गुरुः प्रायेण धनुषोभ्यासं च कारितवानिति लक्ष्यते। अवश्यं केनचिल्लोकन्यायेन धनुः शिक्षणीयम्। अन्यश्चात्रार्थे गुरुर्नोक्तः। भगवांश्च सत्यमेव वदतीत्यर्थादयं गुरुः। न इति बलभद्रादीनामभिप्रायेण। बालाभ्यासं कारयति पितृव्यः स्पष्टः, चकाराद्धितकारी। न ह्यन्योन्यत्र क्वापि सतः स्वगृहे समानयति। किञ्च। कुले श्लाघ्यः महत्त्वेन प्रसिद्धः, पितृव्यादीनां सापत्यभाववद् भ्रातृव्यत्वादन्यथात्वमाशङ्क्याह। बन्धुश्च नित्यदेति। सर्वदा बन्धुकृत्यमेव करोति। एवं चकारेण सह पञ्चधर्मास्तस्मिन्निरूपिताः। ततोऽन्यथा पञ्चधर्मान् स्वस्मिन्निरूपयति। वयं त्विति। तुशब्दः पूर्वसंबन्धेन तुल्यतां वारयति। गुरुस्तु रक्षकः। भगवता साधनेषु दत्तेष्वपि बुद्ध्यभावे रक्षाऽसंभवाद्द्वयं रक्ष्याः पितरः पोषकाः पुत्राः पोष्याः, चकारान्न वयं भवद्धितकारिणः किन्तु भवन्त एव, अर्थाद्वयापात्रमिवोक्तं भवति। अनुकम्प्याः श्लाघ्या हि नानुकम्प्याः सर्वदा हिताचरणं पतिभिः कर्तव्यम्। वो युष्माकमिति वसुदेवादींस्तानेकीकृत्य निरूपयति। अन्यथा स्तुतित्वं ज्ञायेत ॥२९॥ एवं लौकिकोत्कर्षमुक्त्वा प्रवृत्तिप्रकारेण वैदिकोत्कर्षमाह भवद्विधा इति।

SRI SUBODHINI: A true Guru gives that type of “instruction” (Upadesa), which will lead to the whole-some welfare (Kalyana) of his disciple. For the members of the warrior class, the art and science of “archery” is considered as useful. “You have given us the instructions on “archery”, and in this, you are our “Guru”. We do not have nay other Guru on this”. Our Lord always speaks the truth and, Akrura was indeed the Guru of our Lord. The plural gender is used to emphasize that, Akrura was not only the Guru for our Lord, but he taught Shri Balarama and other relatives also in the art and science of “archery”. The Lord then said, that Akrura was His

“uncle”. “You have given us instructions, when we were very, small boys also. Everyone knows about this. as you are our “uncle”, and you are our “Guru” also.” The syllable “Cha” (and) used here, denotes that Akrura was not only the Guru, who taught and made them learn, but also, looked after their welfare in every way, by always doing the “best” for them, which is useful and helpful. Many people often do not invite others to their homes and these persons also, do not also visit other’s home. “You are praiseworthy in our clan, and famous because of your greatness”. In this world, usually there is envy and jealousy, of the kind of step-mother’s son, for one’s cousin brothers. “But you do not have such feelings at all”. Our Lord, with a view to emphasize this, calls Akrura as “Nitya Bandhu” (permanent friend, relative) i.e. Akrura was always interested in doing something good and helpful for his relatives. In this way, after describing the 5 types of useful help given by Akrura, through the use of the syllable “Cha” (and), our Lord now speaks of 5 of His own “requirements or features” which “deserve” to be looked after and provided for by Akrura!. The word “Tu” (but) introduces us to this new subject. “As you are my Guru, you are also my protector (the one who guards (saves), and we “deserve” to be protected”. If it is told, as to why the Lord cannot protect Himself, as He has been given all the ingredients/materials for His protection, the Lord would reply that, “Yes, indeed it is true, that the Lord has given me the various materials required for saving Myself. But I have not got the right intellect, and despite the materials and in the absence of this intellect, I am unable to protect Myself!? As you are my Guru, you are very intelligent. Hence you only will be able to provide for My protection. You are our uncle, equal to our

own father. Hence you will provide for our protection and growth. We are your sons and hence “deserve” to be protected.” The syllable “Cha” (and) used here denotes, that the Lord told that, “We would not be able to do something helpful for you, but you only can be beneficial to us and do good for us. “The purport is “We also deserve to be the recipients of your compassion.” Those who are great and noble, deserve to be praised and do not become “deserving compassion” and mercy from others, and do beneficial acts for all others. The reason being, that they are “Pati” viz. those who look after, like a “master” (Swami). The syllable “Vaha” (they) has been used to denote Vasudeva and other noble and great persons, who are elderly also. The Lord says that, “We are their subjects (wards)”. The Lord used this syllable “Vaha” (they) to denote all the elders, whom He considered as great and noble. If this word was not used, then it would have meant only to Akrura.

After describing the glory, as per the “worldly” nature, the Lord is now describing the glory as per the “Vedic” way, from the point of view of “action”

भवद्विधा महाभागा निषेव्या अर्हसत्तमाः ।

श्रेयस्याकर्मैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥३०॥

VERSE 30 Meaning: “Those persons, who are desirous of auspicious welfare should certainly worship noble and great persons like you, who are invested with great luck and fortune, and are deserving of special worship. The celestial deities are selfish by nature, but noble and saintly persons (like you) are always helpful to others.”

श्रीसुबोधिनी : ये हि सर्वप्रकारेणोत्कृष्टास्ते सर्वैरूपास्याः, भवद्विधा

इति तेषामुत्कर्षो निरूपितो यादृशास्तादृशास्तत्रापि महाभागाः परमभाग्ययुक्ता इति तेषां संपत्तिर्निरूपिता। तत्राप्यर्हसत्तमा ये उपकारकर्तारः समृद्धाः सर्वे संप्रतिपत्रास्ते सर्वैरुपास्या इत्यर्थः। तत्रापि श्रेयस्कामैः। अनेन स्वार्थमेवोपासनमुक्तं दृष्टार्थत्वं च निरूपितम्। नृभिरिति। मनुष्याधिकारो निरूपितः। तेनास्माकमिदमावश्यकमित्यर्थः। ननु शास्त्रे देवा एव सेव्या न त्वन्य इति चेत्तत्राह देवास्तु स्वार्थाः स्वार्थं ज्ञात्वैव हितं कुर्वन्ति। साधवस्तु नैवम्। अतो देवभजनापेक्षयापि साधुभजनमेवोत्तमम्। ॥३०॥

किञ्च। निवृत्तिमार्गे तीर्थानि सेव्यानि, तदपेक्षयाप्येत एव सेव्या इत्याह न ह्यम्मयानि तीर्थानीति।

SRI SUBODHINI: In this world people do worship those who are, in every way, the highest. "They are like you in every way." The Lord told like this to denote Akrura's glory. "Leave them alone, but you are the most lucky and fortunate among them". By telling like this, the Lord pointed out at the wealth of Akrura. The purport of this is that, he who does good to others and is also wealthy, is regarded with great respect by everyone. Due to their glory, everyone begins to render service (Seva) to them. The qualities and virtues of those, who render such service are being described. He who desires to attain his own auspicious welfare (Kalyan) has to do worship of noble and saintly persons for the fulfillment of his own desires and aspirations. It is explained that the auspicious results are also achieved by this person. This type of Seva or service can be rendered only by a human being and no other "specie" is entitled to do this. This has been emphasized by the word "NRIBHIHI" (men). Hence it is absolutely necessary to do this worship and Seva of great people. If it is told that, in the scriptures, only the celestial deities have been told to be propitiated for the fulfillment of one's aspirations, and no other "Seva" has

been enjoined, the reply to this is given by telling that the “celestial deities are selfish at all times”. They do confer welfare, after knowing that people do Seva to them only for the satisfaction of their selfish aspirations. But noble and saintly persons do not do good with this motive or understanding. These great people do not confer benefits after knowing their own selfish interests or only after seeing the selfish interests shown by those, who render service to them. They confer welfare and benefits, without thinking of their own selfish interests. Hence it is better to do Seva to noble saintly persons than to these celestial deities!

In the path of “renunciation” the stay and serving in holy places have been specified. But the Seva to noble saintly persons is greater than this stay at holy places. This is being described by the following verse.

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।

ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥३१॥

VERSE 31 Meaning: “A holy place is not a con-
course of water only; it is neither just symbolic of celestial
deities, earth or rocks! These holy places confer immense
benefits, after one has rendered Seva at this place for a
long time. But the noble saints confer benefits no sooner
their “Darsan” is attained.”

श्रीसुबोधिनी : तीर्थेषु स्नात्वा तदधिष्ठतृदेवतापूजनं कर्तव्यं, तदा तीर्थं कृतं भवति। तदुभयमप्यप्रयोजकमित्याह न ह्यम्मयानीति। तीर्थशब्देन जलाभिमानिनी देवतोच्यते सा चिन्मयी, देवता च चिदानन्दमयीत्येव शास्त्रमर्यादा। अम्मयानि तु तीर्थानि न भवन्ति, देवा अपि मृच्छिलामया भवन्ति। स्थानस्य देवतात्वपक्षे मृण्मयत्वं प्रतिमाया देवतात्वपक्षे तु शिलामयत्वमुभयमपि लोकप्रसिद्धं निवार्यते। शास्त्रप्रामाण्यात्। अन्यथा शास्त्रमनुवादकं सदप्रमाणमेव भवेत्। किञ्च। अत एव पावित्र्यमपि तत्कृतमुत्तमं

न भवति। यतस्ते उरुकालेन पुनन्ति महता कालेन विध्युक्तानुसारेण तीर्थसेवायां चित्तशुद्धेरुक्तत्वात्। साधवस्तु ज्ञानोपदेष्टारः भक्तिप्रवर्तका वा, दर्शनमात्रेणैव ज्ञानभक्त्योः साधितत्वात् फलतोप्युत्कर्षः ॥३१॥

एवं स्तुत्वा संमोहमुत्पाद्य स्वाभिलषितं करिष्यतीति अभिज्ञाय किञ्चिदाज्ञापयति स भवानिति त्रिभिः ।

SRI SUBODHINI: A person is supposed to have served a “holy place (TIRTHA), when one takes bath in the waters of this holy place, and the presiding deity of this holy place is served and propitiated in a devoted way. Because of this, the “mere” water in the holy place is not the “Tirtham”. This celestial deity is the “conscious Divine being” (Chaitanya). Usually these celestial deities are invested with the twin qualities of “Chit” (consciousness) and “Aananda” (bliss). This is what is specified in the scriptures. In the same way, the “earth” or the “rocks” in the holy place are not “celestial” in nature. In this world, the temples are made of earth etc. and the idols are made out of stones and are famous as symbols of celestial deities. This is also as per the scriptures, which specifically enjoin everyone to do Seva of the celestial deities and the holy places. But it is also said that a person should do Seva and service, for a very long time, and this action will lead to the purification of his inner mind. But it is necessary to do this Seva to the particular celestial deity presiding over this holy place, which is of the twin Divine nature of “Chidaananda” (consciousness and bliss). Likewise in the “idol” also, we should serve the “Divine celestial presence” – and not worship the former as “water” and the latter as an “idol” only. Except this i.e. regarding, understanding and serving the celestial Divine deities, everything else is of no use or help to us. But a noble devotee of our Lord, gives instructions on

“knowledge”, and inculcates pure devotion to our Lord, in the mind of everyone. Due to their exalted pure Divine quality and nature and through a mere “Darsan” of them only, one gets blessed with “Jnana” (knowledge) and “Bhakthi” (devotion). Hence, even from the point of view of the “results” (Phalam), the glory and greatness of a devotee have been praised.

In this way, after doing his “praise”, the Lord “infatuated” Akrura in such a way, that He now realized, that Akrura now will do His “bidding” (i.e. as per the desire of our Lord). Hence, from the next verse the Lord gives His “order” in 3 verses.

स भवान्सुहृदां वै नः श्रेयान् श्रेयश्चिकीर्षया ।

जिज्ञासार्थं पाण्डवानां गच्छस्व त्वं गजाह्वयम् ॥३२॥

VERSE 32 Meaning: “You are always devoted to confer benefits and welfare on all of us, your relatives. Hence with a desire to confer welfare on the Pandavas and with a view to understand their present position and situation, please go to Hastinapura.”

श्रीसुबोधिनी : तेषु त्रिविधं हि कार्यं कर्तव्यं, मोक्षः संपादनीयः, भक्तिर्वा, पाण्डवेषु राज्यं च देयम्, शत्रवश्च मारणीया इति। स सर्वथोपकारकर्ता भवान्। तत्रापि सुहृदां भगिनीभागिनेयानाम्। वै निश्चयेनेति तेऽवश्यं पालनीया इति। पुरुषस्य हि पितृवर्गो वा मातृवर्गो वा रक्षको भवति। तत्र पितृवर्गः न तेषां रक्षकः पितुर्निवृत्तत्वादन्येषां प्रतिकूलत्वादिति वक्ष्यति। अत एव वयमेव सुहृदः अस्माकं मध्ये त्वं च श्रेयान्। अतः श्रेयश्चिकीर्षया हिताचरणार्थं पाण्डवानामादौ जिज्ञासार्थं गजेन समानाह्वयं हस्तिना राज्ञा निर्मितं हस्तिनापुरं गच्छ। अनेन प्रसिद्ध्या तत्र गमनं न निन्दितं भवति। गुप्तस्थानेषु न तिष्ठन्तीत्यर्थः ॥३२॥ का जिज्ञासेत्याकाङ्क्षायामाह पितर्युपरत इति।

SRI SUBODHINI: The Lord willed that three types of “tasks” have to be done. (1) To bless with “liberation”

(Moksha) or Bhakthi (devotion). (2) To give the kingdom to the Pandavas and (3) to destroy the enemies. The Lord tells Akrura, that he will do only good in every way. "Pandavas are our good friends, with a good heart. In other words the Lord treats them as relatives, as His own sisters and brothers. Certainly, the Lord willed to protect and provide for the Pandavas as they deserved His grace. A male person is either protected by the parental (father's) house or through maternal uncles etc. For the Pandavas, their "father's side" is not protective at all, as after the demise of their father, their uncles have been not helpful to them. In fact, these uncles have treated the Pandavas as "enemies"! The Lord now thought "We only are their remaining friends and among us, you (Akrura), are the best. Hence, with a view to confer welfare on the Pandavas, and with a view to understand their present position or plight (situation), please proceed to the city of Hastinapura – the city founded by the king "Hasti" – Please do not go there in a "hiding or incognito" way, but go there in an "open" way. This type of going will not be condemned, as the Pandavas themselves are not at present staying in secret places."

Our Lord now instructs Akrura, as to the way in which he should gather information, about them, from them and others. This is specified through the next verse.

परिधुपरते बालाः सह मात्रातिदुःखिताः ।

आनीताः स्वपुरं राज्ञा वसन्त इति शुश्रुम ॥३३॥

तेषु राजाम्बिकापुत्रो भ्रातृपुत्रेषु दीनधीः ।

समो न वर्तते नूनं दुष्पुत्रवशगोऽन्धदृक् ॥३४॥

VERSE 33 and 34 Meaning: "After the demise of their father, the Pandava boys and their mother, suffered

great sorrow; hence, the king asked them to come back to his own city and they are at present staying in the city only. I have heard, that the son of Ambika, the king Dhritarashtra, is not protecting and providing for his brother's children, treating them as his own (especially in the absence of their father, who is his brother). The reason for this is the king is pitiable and low in his intellect, and is also under the full control of his own incorrigible sons of a "low" character. The king is also blind himself, since his birth. Not only this, neither can he think and act properly, through his heart."

श्रीसुबोधिनी : पाण्डौ संस्थिते बाला एव, ते च बहवश्च मात्रा सह स्थिता इति स्तनन्धयप्राया इत्यवस्थाया दयापात्रत्वमुक्तम्। अतिदुःखिता इति दयायाः साधारणो हेतुः तदीयानां पालकत्वमस्ति न वेति वचनार्थं परिग्रहो निरूप्यते आनीताः स्वपुरमिति। ते चेच्छत्रवः सुतरामेवानर्थपर्यवसायित्वं स्वस्थाने स्थापिता इति। तत्रापि राज्ञा। अनेन तेषां राजत्वाभावो निरूपितः। ॥३३॥

किञ्च। न केवलं ते वसन्ते किन्तु उपद्रुता इत्यपि शङ्का। यतोयमम्बिकापुत्रः तेषु प्रसिद्धेष्वपि निर्दुष्टेष्वपि भ्रातृपुत्रेषु विनीतेषु समो न वर्तते, इति तत्र हेतुः दीना धीर्यस्येति। बुद्धिस्तु दरिद्रा, दरिद्रो हि दुर्गतः सर्वमेव कर्तुं शक्तः निषिद्धम्। विहिते त्वशक्तः इति तस्य सहजो दोष उक्तः। आगन्तुकं दोषमाह। दुष्पुत्रवशग इति। दुष्टः सहजः कलित्वात्। दुर्योधनो हि कलेरवतार इति। अत एव कालस्य प्राबल्यात् तद्वशगः, पुत्रत्वान् मोहेनापि तद्वशगो जातः। स्वतो विचारसामर्थ्याभावायाह। अन्धदृगिति। स हि जाल्यन्धः शब्देनैव व्यवहरति। प्रियमेव शब्दं सर्वो मन्यते, पुत्रशब्दश्च प्रियः ॥३४॥ तर्हि किं कर्तव्यमित्याकाङ्क्षायामाह गच्छ जानीहीति।

SRI SUBODHINI: When Pandu died, the Pandava princes were very small boys. They were five in number and were living together. By describing them as "small", what is indicated is, that they deserved "compassion"

(Daya). They were in great sorrow. This sorrow is given here as the reason for showing compassion. Whether they had a family or relatives to protect them or not — to denote this, it is said, that they were asked to join in the family, who became later the enemies of these boys! A king is supposed to protect such orphans, but when the king's kin begin to treat these boys as "enemies", then, the situation was, that these boys had no territory or kingdom to be called as their own!

The boys lived in great fear of getting into constant danger; hence they underwent immense sorrow and suffering. The reason was that the king, who was the son of Ambika viz. king Dhritarashtra did not treat his brother's children, who were humble, sinless and famous, in an equal way, as his own children. This was primarily due to a "blemish" in his character viz. his intellect was "poor and petty". Such a person of low, poor intellect does even those actions, which are prohibited, for the purpose of fulfilling his own selfish interests. But he will not have the strength to do those duties, which he should complete and do. After describing his "natural blemish", now a description is given about the "blemish", which he had acquired through his association with others. "DUSHPUTRAVASAGAHA" — his son Duryodhana, being an incarnation of "Kali" (the present aeon — Yuga), was by nature a "bad and cruel" person, and the king was under the control of this "time of Kali", represented by his own son. The king was very much attached to this son, and through this infatuation, he was always under the influence and control of his son. In fact the king Dhritarashtra lacked the power of positive and right thinking, as he was also blind by birth, and due to this he could undertake to do everything only, through "hearing"

and as per others' advice. He always accepted and admired only those words, which were pleasing to him! In fact, usually, in the world, for a doting father, the words of his son only are deemed to be dear and loving! Hence the king always did his various actions, as per the views of his own son.

What should be done then? This is being told by our Lord, through the next verse. "Please go there, and ascertain all facts and news".

गच्छ जानीहि तद्वृत्तमधुना साध्वसाधु वा ।

विज्ञाय तद्विधास्यामो यथा शं सुहृदां भवेत् ॥३५॥

VERSE 35 Meaning: "Please go over there, and see whether these Pandava brothers are happy or unhappy! After ascertaining this information, we will put efforts to make our relatives happy, in the best manner possible."

श्रीसुबोधिनी : एकवचेन सेनाद्यभावः सूचितः। युद्धार्थं न गन्तव्यं किन्त्वधुना तेषां साधु मङ्गलमस्ति असाध्वमङ्गलं वा अनिष्टमस्ति। वेत्यनादरे नोभयं वा। ज्ञानस्य कुत्रोपयोग इत्याकाङ्क्षायामाह विज्ञायेति। तदनुरूपं विधास्यामः। प्रकारजिज्ञासायामाह यथा शमिति। सुहृदां बन्धूनां येनैव प्रकारेण शं भवेत् स एव प्रकारः कर्तव्य इत्येतत्सर्वं जिज्ञासानन्तरं कर्तव्यमन्यथा कृतं न सुखपर्यवसायि भवतीति। अतो जिज्ञासार्थमेव गच्छ न त्वन्यत्किञ्चित्कर्तव्यमिति भावः। मोहितस्यायं गुणः यदधिकमपि करिष्यतीति। अत एव धृतराष्ट्रोपि तेन निर्भीक्षितः ॥३५॥ एतावतैव कार्यं भविष्यतीत्यभिज्ञाय भगवान् स्वगृहं गत इत्याह इत्यक्रूरं समादिश्येति।

SRI SUBODHINI: "Go" — this word is used in the singular tense to indicate that, "Now you only go alone, because at present, I need not go over there to participate in the war. Please only bring me the information, as to whether they are happy or unhappy, or they are leading normal ordinary lives?" What will be the use for getting

this type of information? Answering this our Lord says, that after ascertaining the actual facts, we will take those actions, which will be beneficial to them. What will You do? On this, the Lord says, that "we will take those actions, which will lead to the welfare of our relatives." All these actions have to be done only, after ascertaining all the facts. Any action done without ascertaining full information may not lead to their happiness. Hence please go alone, with a view to gather the facts. We need not do anything more at the present time. As regards the king Dhritarashtra, as he was very much infatuated and attached to his son, he did much more than what was told to him or required of him! In this way, the attitude of the king Dhritarashtra has been condemned.

Our Lord went away to His own home after knowing fully well, that the task will be completed by Akrura, and after telling this much only. This is being explained through the next verse.

इत्यक्रूरं समादिश्य भगवान् हरिरीश्वरः ।

सङ्कर्षणोद्धवाभ्यां वै ततः स्वभवनं ययौ ॥३६॥

VERSE 36 Meaning: "Our Lord Shri Hari, the Lord of the universe Shri Krishna, after giving this type of order to Akrura, along with Shri Sankarshana and Uddhava came back to His home."

श्रीसुबोधिनी : आज्ञासिद्धौ भगवत्त्वं हेतुः। आज्ञापने हरित्वम्, स्वतः अगमने ईश्वरत्वम्, स्तुत्वा स्वापेक्षयाप्याधिक्यमुपपाद्येदानीं नीचसेवककार्यं दूतत्वं च कारितवानितीश्वरचर्या। सङ्कर्षणोद्धवयोरन्यतरस्य वा गमनं भविष्यतीत्याशङ्क्याह सङ्कर्षणोद्धवाभ्यामिति। निर्गमन एव सहभावः, स्वभवनगमने तु नायं निर्बन्ध इति विज्ञापयितुं तत इत्युक्तम्। तस्मात् स्थानात् तदनन्तरं च कार्यान्तरव्यावृत्त्यर्थं स्वस्य भवनं ययौ। प्रापणकथनेन मध्येपि कार्यान्तरं व्यावर्तितम् ॥३६॥

इति श्रीभागवतसुबोधिन्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

दशमस्कन्धपूर्वार्धे अष्टचत्वारिंशाध्यायविवरणम् ॥४८॥

SRI SUBODHINI: Here in this verse, our Lord has been hailed with three holy names of Sri Hari, Sri Krishna and Ishwara (Lord of the universe). Our Shri Mahāprabhuji has brought out the purport and meaning of each of these holy names in this way. (1) Our Lord is “Bhagawan” — because Akrura will certainly respect our Lord’s order, and will bring back the required information after visiting Hastinapura. (2) Akrura is elderly to our Lord. Yet our Lord gave him an “order”, as He is Sri Hari! Why did He not go over there by Himself? Because: (3) He is “Ishwara” (the Lord of the universe). How can the master go, when there are so many servants, who will do the bidding of the Master?

The Lord now praised Akrura and brought out, through His own words, greatness and glory of Akura, higher than of His own self. In this way, the Lord ensured both the tasks of carrying out His order as a “servant” and also as a “messenger” to bring back information by Akura!. (These tasks are considered as of “low” nature in this world.) This is a service to the Lord of the universe (Ishwara). Due to this, will Lord Sankarshana or Uddhava go along with Akrura to attend to this task? To remove this doubt, it is specified here, that the Lord went away from Akrura’s home, along with Shri Sankarshana and Uddhava. Then He went alone to His own home, He did not do anything else on the way. In this way, they all went back to their own respective homes.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 48th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-दशमस्कन्धं-एकोनपञ्चादशोध्यायं ॥

CHAPTER 49, CANTO 10,

SRI BHĀGAVATAM.

षट्चत्वारिंशकेऽध्याये सात्त्विकानां निरूप्यते ।

सान्त्वनं चान्यमुखतो निरोधो ह्यधिकारतः ॥१॥

भगवत्प्रेषितोक्रूरः कृत्वा सान्त्वनमग्रतः ।

ज्ञानेन तत्प्रतीकारं मत्वा तच्चोक्तवान् स्वयम् ॥२॥

पाण्डवैर्ज्ञापिताशेषो विचारे कुशलो यतः ।

अतः स्थित्वा गतिं बुध्वा स्वशक्तिं ज्ञातवांस्ततः ॥३॥

अन्यथा भगवत्कार्यं निरोधो न भविष्यति ॥३१/२॥

प्रथमं भगवदुक्तं कृतवानित्याह स गत्वेति षड्भिः ।

KĀRIKAS 1 to 3½ Meaning: "In this 49th chapter, our Lord Shri Krishna, gave solace and comfort to the "Satwik" (harmonious) devotees viz. the Pandava brothers, through Akrura. Nirodha (pure and total devotion to our Lord) happens only as per one's "deserving". Akrura, the messenger sent by our Lord understood, that only "Jnana" (spiritual knowledge) is capable of giving solace, comfort and peace of mind to the Pandavas. It is only

Akrura who told them about the entire “Jnana”, as he was an adept in the art of thinking and contemplation. Hence he stayed there for 3 months, and got all information on and from the Pandavas. Akrura was helped in this task by mother Pritha (Kunti) and Vidura. Due to their help only, Akrura was able to get all the information, and he felt empowered to complete the task given by our Lord to him. He left to our Lord, only the task of making the Pandavas attain “Nirodha” in our Lord, as “Nirodha” can be attained only as per one’s “deserving”. Hence Akrura did not attend to the twin tasks of making the Pandavas attain “Nirodha”, and getting the Pandavas released. If he were to attend to this task, then how can our Lord attend to these tasks of making the Pandavas attain Nirodha etc. later?

Akrura did what was told by our Lord, in the first instance, after getting there. This is being explained in the next verse.

श्रीशुक उवाच-

स गत्वा हास्तिनपुरं पौरवेन्द्रश्रियाङ्कितम् ।

ददर्श तत्राम्बिकेयं सभीष्मं विदुरं पृथाम् ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “Akrura went to Hastinapura, which was beautified with the mighty palaces made by the kings of the dynasty of Puru. He saw there the king Dhritarashtra, Bhishma, Vidura and Pritha.”

श्रीसुबोधिनी : सोऽक्रूरः स्वतो भगवदाज्ञया च विशिष्टो हास्तिनपुरं हस्तिनशब्दादपि रूढत्वाभावाय तेन निर्वृतमिति ज्ञापनार्थमुक्तम्। यद्यप्यधर्मबहुले न गन्तव्यं तथापि स्वभावत उत्तममित्याह पौरवेन्द्रश्रियाङ्कितमिति। पौरवेन्द्राणां श्रियाऽङ्कितमिति, मुख्यत्वात् प्रथमतो राजदर्शनम्। अम्बिकायाः पुत्रो धृतराष्ट्रः,

धृतं राष्ट्रं येनेतिव्युत्पत्तिः संभविष्यतीति तन्निषेधार्थं मातृनाम्ना व्यपदिष्टः।
राजस्थान एव भीष्मं च दृष्टवान्, विदुरं पृथामिति ज्ञापको ज्ञाप्यश्च
निरूपितः ॥१॥

SRI SUBODHINI: Akrura, by himself and on getting the “order” of our Lord went to Hastinapura. The purport of referring in the verse, the name of the city as “Hastinapura” is, that this city was made by the king, and it was not referred to without any purpose. The name was got from the king Hasti. Although one should not visit a place, where there is the prevalence of gross “unrighteousness” (Adharma), here this city looked beautiful and great through the “Shree” (glory) of the kings of the “Puru” dynasty. Hence Akrura thought that it was not improper to visit Hastinapura. As per the rules of decorum and tradition, as it is required, at first to have the “Darsan” of the king, Akrura had the “Darsan” of the king, in the first instance. Here Shree Vyasji has given the name of the king as the son of Ambika, instead of as Dhritarashtra. The purport of this is, that the king would not be able to symbolize his name of “the one who has shouldered the burden of the kingdom”. Hence his mother’s name has been referred to. In other words, the king would not be able to do the task or take action/perform, as per the meaning of his name! Akrura saw Bhishma also in the assembly of the king. Later he saw Vidura and Pritha. In this, the one to be told i.e. deserving to be told and the one, who will tell – both of these have been described.

सहपुत्रं च बाह्लीकं भारद्वाजं सगौतमम् ।

कर्णं सुयोधनं द्रौणिं पाण्डवान्सुहृदोपरान् ॥२॥

VERSE 2 Meaning: “There Akrura met Vahnika, Bhurishrava and others; he also saw Bhaaradwaja (Drona)

Kripacharya, Karna, Dhuryodhana, Aswathama, the Pandavas and also his friends."

श्रीसुबोधिनी : सहपुत्रमिति। बाह्लीकः शन्तनोभ्राता। तत्पुत्रा भूरिश्रवादयः। भारद्वाजो द्रोणः। गौतमः कृपः। कर्णदुर्योधनाश्वत्थामानः एते महारथाः गणिताः षट्। सहपुत्रत्वेन सहाया अपि गणिताः। ततोऽग्रे तेषां निवारणसमर्था इति ज्ञापयितुं पाण्डवा गणिताः। लोकन्यायेन सर्वबन्धुप्रियकृदिति ज्ञापयितुं सुहृदोऽपरांश्च दृष्टवानित्युक्तम् ॥२॥

SRI SUBODHINI: Vahnika was the brother of Santanu and his son was Bhurishava and Drona is the son of Bharadwaja, Gautama, Kripa Karna, Ashwathama and Duryadhana — these 6 were the greatest warriors (Mahaarathis). As these have been described along with their sons, it is presumed, that they were all there with their associates also. After this, with a view to describe those, who will be capable of defeating all the above referred to persons, in a battle, the Pandava brothers have also been referred to. He saw also his various friends, who will always do only those actions which are pleasing to Akruira and his relatives.

यथावदुपसंगम्य बन्धुभिर्गान्दिनीसुतः ।

संपृष्टस्तैः सुहृद्वार्ता स्वयं चापृच्छदव्ययम् ॥३॥

VERSE 3 Meaning: "Akrura met all his relatives and friends in an appropriate way. They in turn asked Akruira about the welfare of their relatives and friends at Mathura. Akruira also asked regarding the welfare of each and everyone."

श्रीसुबोधिनी : यथावदिति। ततो यथायोग्यं नमस्कारादिप्रकारेणोपगमनम्। अस्यापि माहात्म्यं मातृपुरस्सरमाह तैः मथुरास्थिवार्ता सम्यक् पृष्टः सन् स्वयं च तेषामव्ययमपृच्छत्। चकारेण वार्ता समागतैव। अव्ययमिति। व्ययोत्र कस्यचित्परित्यागः। अव्ययं यथा भवति तथा सर्वानेव पृष्टवान्

॥३॥ आपततो वृत्तान्तज्ञानं न भवतीति स्वतो ज्ञानार्थं स्थितवान्। वर्तमानस्यैव ज्ञानं भवतीति जातं श्रुतवान्। भविष्यज्ञानार्थं प्रबोधितवानिति संग्रहस्तत्र प्रथमं स्थितिमाह उवास कतीति।

SRI SUBODHINI: Akura met all of them while greeting them with “Namaskars” and other “respectful and loving” gestures. Akura’s name also has been referred to with the name of his mother (as the son of Gandhini). All of them asked, in detail, about the welfare of their relatives and friends at Mathura. Akura also did likewise, by asking about the welfare of his relatives and friends, in detail. No fact was missed out — this is denoted through the use of the word “Avyaya” (that which is not limited) in this verse.

From a superficial enquiry, none can get the full knowledge of the state of affairs. Hence Akura stayed in Hastinapura with a view to ascertain all the facts/information. He was able to gather information, on the “present” state of affairs, through hearing it from various persons, but what is going to happen in the future? With a view to understand this, he had to come to a conclusion by asking others. This is being described by the next verse.

उवास कतिचिन्मासान्नाज्ञो वृत्तविवित्सया ।

दुष्प्रजस्याल्पसारस्य खलच्छन्दानुवर्तिनः ॥४॥

VERSE 4 Meaning: “Akura stayed there for few months, with a view to understand all the facts regarding the king, who had bad subjects, who was weak (i.e. having less capacity and strength) and who was prone to do action as per the advice of evil persons of sinful nature.”

श्रीसुबोधिनी : कतिचिन्मासानिति निरन्तरं यावद्वृत्तपरिज्ञानं भवति, मासत्रयं स्थितवानिति लक्ष्यते। मासे हि नूतना दिवसाऽऽवर्तन्ते। त्रयो हि

पदार्था ज्ञातव्याः धृतराष्ट्रस्थाः स्वतो दोषा, पुत्रादिमोहकृता दोषाः, संसर्गदोषाश्चेति। एते नैमित्तिका अपि भवन्तीति मासपर्यन्तं निरन्तरपरिज्ञानार्थं स्थितिः, निरन्तरं परिज्ञानं त्रयाणां संश्लेषेण गुणदोषव्यवस्थापकानां प्रत्येकं व्यभिचारात् परिज्ञानं न भवतीति, एकैकस्य परिज्ञानार्थं तदीयगुणदोषनिर्धारार्थं मासपर्यन्तं स्थितिः। एवं दोषत्रये मासत्रयमिति, शीघ्रापरिज्ञाने राजत्वं हेतुः। राजमन्त्रणं गूढं भवतीति, दोषानाह दुष्टाः प्रजाः पुत्रा यस्या। अल्पः सारो विवेकधैर्यादिकं यस्य। खलाः शकुनिप्रभृतयः। तेषां छन्दो वृत्तं तदनुवर्तनशीलश्च, तत्कृतं समीचीनं मन्यत इत्यर्थः ॥४॥

भूतार्थपरिज्ञानमाह तेज इति द्वाभ्याम् ।

SRI SUBODHINI: Akrura had to stay there, till he was able to get the full information, as to what the king intended to do in this matter of treating the Pandavas. It is understood, that Akrura stayed there for 3 months for the success of his mission! Each month consists of the same days, which come again and again, every other month! By staying here, Akrura was interested to learn about three "facts" regarding the attitude of Dhritarashtra. (1) Dhritarashtra himself was full of "blemish". (2) He had all types of "blemish" in him due to the infatuation to his sons and (3) the "blemish" which have come to him, through keeping the company of the evil persons. (This "blemish" arises also due to the circumstances in which one is placed in.) In this way, Akrura, stayed there for 3 months to fully understand about the three "blemishes", which we have seen before. So much of time was spent, due to the fact, that the plans and plots of kings are always kept as "top secret" (i.e. hidden), and it is very difficult indeed for anyone to get to know these plans. After ascertaining each and every fact and the blemish attached thereto, it is necessary to gauge its effects or consequences and naturally, this entire process takes time.

The king had got "blemish" due to another reason also as both his subjects (people) and children were bad and evil minded. They lacked courage and strength too. In fact the king kept the company of the evil-natured Sakuni and others. Due to all these reasons, the nature of the king Dhritarashtra also became like them, and he began to act as per their bidding! Whatever the bad subjects desired, whatever the cruel sons demanded, and whatever his evil minded/sinful friends told him, the king considered these three types of persons as his true friends, well-wishers and as the "best".

Whatever has happened up to now is being described through the next verse.

तेज ओजो बलं वीर्यं प्रश्रयादींश्च सदगुणान् ।

प्रजानुरागं पार्थेषु न सहद्विश्विकीर्षितम् ॥५॥

VERSE 5 Meaning: "The Pandava brothers were seen invested with brilliance, capacity, strength, valour, humility and other virtues; and they were loved by the subjects (and vice versa). Due to envy, Duryodhana and others were not able to tolerate the Pandavas. This was seen and understood by Akrura."

श्रीसुबोधिनी : तेजः कान्तिः, ओज इन्द्रियशक्तिः, बलं देहस्य, वीर्यं पराक्रमः, वीररसाभिनवेशकृत एते क्षत्रियोत्कृष्टत्वप्रतिपादकधर्माः। सदगुणानाह। प्रश्रयादीनिति। विनयादयो हि सात्त्विकधर्मास्तेन स्वभावतस्ते जीवा उद्धर्तव्या इत्युक्तम्। द्वेषे हेत्वन्तरमप्याह पार्थेषु युधिष्ठिरादिषु प्रजानुरागं च, त्रेधा हि मात्सर्यमुत्पन्नं त्रिदोषात्मकं सदचिकित्स्यमिति तत्कृतं फलमाह। न सहद्विश्विकीर्षितमिति। सर्वथा मारणम् ॥५॥

SRI SUBODHINI: The Pandavas, looked brilliant in every way, as they had shining faces! Their senses were very strong, endowed with immense strength! The power

of their bodies, their valor — all these exhibit the acme of the virtues of the warrior class. Due to these virtues and qualities only, the Rasa or spirit of “valour” rises in the members of the warrior class. The description of the virtues of the Pandavas is being made here. They had true humility and other auspicious qualities, through which we can realize that the Pandavas were very “Satwik” persons. This quality of “Satwa” always makes the Lord to redeem these devotees viz. the Pandavas (as the Lord blesses the “Satwik” devotees, as it is natural for Him — as His own Bhāva or nature is to bless them). The sons of Dhritarashtra and their friends bore deep enmity to the Pandavas. The reason for this “envy” is being specified, as the people always loved Yudhishtira and his brothers and did not love or like Duryodhana and his friends. In this way, they were affected by this sort of three types of hatred, envy and enmity and like “paralyzed” patients affected by the three “ailments” (bile, phlegm and wind) resembled as those, who can never be saved by any medicine or treatment. The end result of which is sure destruction of everything.

कृतं च धार्तराष्ट्रैर्यदग्रदानाद्यपेशलम् ।

आचख्यौ सर्वमेवास्मै पृथा विदुर एव च ॥६॥

VERSE 6 Meaning: “Due to this envy, the sons of Dhritarashtra and others poisoned and gave gruesome troubles to the Pandavas. All these facts were told to Akurra by both Vidura and Pritha.”

श्रीसुबोधिनी : कृतं तु गरदानं, भीमाय विषमोदकाः प्रदत्ता इति, स च पाताले गत्वा समागत इति च। आदिशब्देन बहुधा भीममारणार्थमुद्यमोपि प्रदर्शितः। अपेशलमसुन्दरं कदाचिदपमानादिकमपि कृतमिति वृत्तान्तसहितमेतत्सर्वं पृथा विदुरश्च स्वकीयसाधारणश्च सर्वमेवाचख्यौ। एकेन स्वरूपज्ञानमपरेण भावज्ञानमिति। चकाराल्लोकमुखतोपि ॥६॥

एवं भूतार्थपरिज्ञानमुक्त्वा भाव्यर्थपरिज्ञाने भगवदीयत्वं हेतुरिति पृथाया
भगवदीयत्वनिरूपणार्थं भगवति तस्या नवधा भावमाह पृथा त्विति।

SRI SUBODHINI: Having got affected by the three types of "blemish" as explained earlier, these Kauravas began to indulge in wrong doings, like intoxicated animals. Like, they fed Bheemasena, with the "Modaks" made out of poison, but Bheemasena came back hale and hearty, even after going to the "Pātāla" world. The word "Aadi" (like) has been used to indicate, that these people devised and implemented several plans to kill Bheemasena, but all these plans became futile, and they were not able to kill him. Sometimes, the Pandavas were insulted also. All these incidents/events (information) Akrura was told by both Vidura and Pritha. They also spoke about themselves, in an ordinary way (i.e. their own status). One of them told about the nature of the king and his sons and the other spoke about as to what were they thinking about the Pandavas, in their heart, for the future. The word "Cha" (and) used in this verse denotes also, that Akrura learnt about the plight of the Pandavas from ordinary citizens too.

In this way, Akrura understood all the events, which had happened in the past. Now about the future, Akrura can understand only with the grace of our Lord (or being belonging to our Lord = BHAGAVADEEYATWA). Here, in the city, Pritha "belonged" to our Lord (Bhagavadiya) and with a view to describe this, through the next verse, the 9 types of "Bhāva" or attitudes of Pritha, in our Lord, are being explained.

पृथा तु भ्रातरं प्राप्तमक्रूरमुपसृत्य तम् ।

उद्देश्यं जन्मनिलयं स्मरन्त्यश्रुकुलेक्षणा ॥७॥

VERSE 7 Meaning: "Pritha (Kunti) on seeing her brother Akrura, came near to him, with a view to ask him. But remembering her father's family, she was overwhelmed with emotions, and her eyes were filled with tears."

श्रीसुबोधिनी : यद्यप्येषा कुन्तिभोजाय दत्ता तथाप्युत्पन्ना शूरादेवेति पितृगृहं वसुदेवादय एव भवन्ति, वसुदेवो भ्रातेत्ययमपि भ्राता। तुशब्दस्तज्जिज्ञासाभिन्नप्रक्रमार्थः। प्राप्तमिति तस्या अलभ्यलाभो दर्शितः। उद्देश्यमिति। 'आचख्यौ सर्वमेवास्मै पृथे'त्युक्तम्। वस्तुतस्तु। पूर्वमेव समागमनादनन्तरमेव भगवति भावः। अत एव तुशब्दप्राप्तशब्दौ। उपसृत्य समीपे समागत्य तं पर्यनुयुञ्जाना जन्मनिलयं जन्मगृहं पितृकुलमिति यावत्। तत् स्मरन्तीति लोकवदश्रुकुलेक्षणा जाता ॥७॥

एतत्कायिकं मानसिकं च निरूपितम्। वाचनिकं निरूपयति अपि स्मरन्तीति।

SRI SUBODHINI: The birth of Pritha took place through Sūrasena, but Kunti was brought up by the Bhojas. Hence she treated Vasudeva's and others' as her "father's" home. Due to this, just like Vasudeva was her brother, Akrura was treated by her as another brother. The syllable "Tu" (but) used in this verse, denotes that now, another turn to the topic, which is being dealt with, up to now, will be given. The advent of Akrura to Hastinapura is considered as an unattainable great profit or event for Pritha. Whatever she desired to ask of Akrura was told by her fully. Pritha had attained "devotion" to our Lord. That is why, the words "Tu" (but) and "Prapta" (having attained) have been used. The word "Prapta" has not been used to denote only that "Akrura had come to see her at Hastinapura" but it contains a deep hidden meaning, that Akrura has been sent by our Lord, and due to this, Akrura is a person, who has "attained" the devotion to

the Highest Lord of the universe! Pritha came near to her brother and began to ask. But at the same moment, she got intense remembrance of her father's family and like all of us in this world, got very emotional and her eyes were filled with tears.

Both her "bodily" and "mental" "Bhāvas" (attitudes) have been explained. Now her "verbal" (through the words) attitude or "Bhāva" is being explained.

अपि स्मरति नः सौम्य पितरौ भ्रातरश्च मे ।

भगिन्यो भ्रातृपुत्राश्च जामयः सख्य एव च ॥८॥

VERSE 8 Meaning: "Oh! Noble brother of virtuous mind! Are our father-mother and brothers, sisters, nephews, other ladies of the family and our friends remembering me?"

श्रीसुबोधिनी : सौम्येति सम्यक्कथनार्थं संबोधनम्। नोस्मान् पाण्डवान्। अपीति सम्भावनायाम्। यतः पितरौ यतो भ्रातरः पित्रोर्वृद्धत्वेनाप्रयोजकता शङ्क्येतेति भ्रातृग्रहणम्। म इति स्वस्य प्रियत्वं सूचितम्। यद्यपि भगिन्योन्यत्र सन्ति तथापि पितृगृहे समायान्तीति तेषां स्मरणज्ञानसम्भावना, अन्यस्मै दत्तेति शङ्क्या कदाचिदस्मरणं, तथा सति न निस्तार इति भावः। स्मरणे त्वभिजनसम्पत्तिः सिद्धेति न तथा दुःखं भवति। भ्रातृपुत्राः वसुदेवादिपुत्रा चकाराद्भगिनीपुत्राश्च। जामयः कुलस्त्रियः पितृवंशविवाहिता देवकीप्रभृतयः सख्यः स्वस्य तासां स्मरणमावश्यकमिति सर्वाश्च ताः सख्य एव, चकाराद् बालिकाश्च, संपूर्णवंशस्य समत्वेन दुःखमिति भावः ॥८॥

किञ्च। स्मरन्त्वन्ये मा वा भ्रात्रेयः कृष्णः स्मरति न वेति पृच्छति भ्रात्रेय इति।

SRI SUBOSHINI: The addressing of "SOWMYA" has been made by Kunti with the full conviction, that Akrura will give replies with all proper information in its entirety (i.e. totally) as "You are having a pure and clean

heart, like the shining moon, and that is why you are hailed as "Sowmya". Do our parents and brothers remember us? When you came here, due to the fact, that my parents were very old perhaps, they might not have been able to send a message for me. But did my brothers remember me and gave a message? Kunti has used the word "me" (mine) to reemphasize her "love and affection" for the family members i.e. "I am the beloved for my relatives, they love me intensely". Even though "girls" (sisters) have to go and live in "another" house (their husbands'), when they visit their own parental home, then, there is a chance of revival of all "remembrances". But many a times, they are also forgotten! This is due to the feeling in the heart, that, one's sister has been already "given" (in marriage) to another and, hence she has become "belonging to another"! Then why constantly remember about her? If this "attitude" gets originated, then nothing can be done and the "girl" or the "sister" will always carry the sorrow and unhappiness of being "forgotten" by the members of her parental home. But if she is remembered due to her feeling of "belonging", she has no sorrow at all. Nay, she becomes happy and cheerful. The word "Cha" (and) used here, in the verse, while denoting her brother's sons, like Vasudeva and others, denotes, her sister's sons also. Reference has been made to the "women" in the family viz. the "married" Devaki and other ladies of her parental home. Kunti remembers her friends too. The second "Cha" (and) used, refers to all the other "daughters" of the family. In this way, the purport of asking about all the members of the clan is to emphasize, that everyone had the same type of sorrow and unhappiness (due to Kamsa).

Let anyone else remember or not, does my nephew

remember me at all? This is being asked for through the next verse.

भ्रात्रेयो भगवान्कृष्णः शरण्यो भक्तवत्सलः ।

पैतृष्वस्रेरुन्स्मरति रामश्चाम्बुरुहेक्षणः ॥९॥

VERSE 9 Meaning: “My nephew, the Lord of the universe (Bhagawan), who is always very loving to His devotees, who offers refuge to those who have surrendered to Him, and the lotus eyed Shri Balarama — do they remember the sons of her aunt Kunti?”

श्रीसुबोधिनी : प्रायेणेयं नन्दगृहे समागत्य गतेति लक्ष्यते। तदुपपादितं प्रथमस्कन्धे। ‘सा मां विमोहयती’त्यत्रातो भगवतोनुभवात्स्मरणं पृच्छति। स्मरणे संबन्धमाह पैतृष्वस्रेयानिति। पितृष्वसुः पुत्रान् पाण्डवान् रामेऽपि स एव संबन्धः इति रामश्चेत्युक्तम्। चकाराद्भगवद्भक्ता उद्धवादयोपि। **अम्बुरुहेक्षण** इति स्मरति चेत्तापं ज्ञात्वा समायास्यतीति लक्ष्यते। दृष्ट्यैव तापदूरीकरणार्थम् ॥९॥ तदर्थं तापं निरूपयति सपत्नमध्ये शोचन्तीमिति।

SRI SUBODHINI: Kunti is asking the question in such a way, through which, we can realize, that she had come to Nandagopa’s home and had “Darsan” of the Lord. This has been referred to in the 1st canto of Sri Maha Bhagavatam also, through the verse “SA MAM VIMOHAYATI” (He is infatuating Me). Hence, as she had the Divine experience of our Lord, she is asking about our Lord, no sooner she got His remembrance. She now says, that the Pandavas are our Lord’s “aunty’s” children. Does He remember them at all? Shri Balarama also is related in the same way. Hence Kunti has told “Rāma also” (Ramascha). The word “Cha” (and) indicates the devotees of our Lord like Uddhava and others. Do they also remember us at all? The special reference to the “lotus like eyes” makes us understand that, as the

lotus always mitigates heat (sorrow), "You are also like the "lotus". You will also, after realizing our sorrow, will come here quickly and mitigate our sorrow. Through your "lotus-eyed" "look" only. You will remove all our sorrow". (i.e. by our Lord).

Pritha is explaining her "sorrow" through the next verse.

सपत्नमध्ये शोचन्तीं वृकाणां हरिणीमिव ।

सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान् ॥१०॥

VERSE 10 Meaning: "I am sorrowing like a she-deer surrounded by the tigers, having fallen in the midst of my enemies. Will not our Lord Shri Krishna bless me with His comforting peace-giving solace, and also my fatherless children?"

श्रीसुबोधिनी : व्यवहारे नाममात्रेण सम्बन्धिनः। वस्तुतः शत्रवः। नापकारमात्रं तेषां किन्तु सर्वनाशकत्वमिति दृष्टान्तमाह वृकाणां मध्ये हरिणीमिवेति। प्रसङ्गादागमनं निवारयति सान्त्वयिष्यतीति। प्रसङ्गादागतवाक्यानि न सर्वथा सान्त्वनसमर्थानि भवन्ति। मामिति। पाण्डवास्तु भ्रातरो भवन्ति, अहं पितृभगिनीति उभयोर्विशेषाकारेण सान्त्वनं करिष्यति किं वाक्यैरर्थवद्भिः सुखेन सर्वान् स्थापयिष्यामीति। इह लोके परलोके च पितृहीनांश्चकारान् मातृहीनानपि। कृष्णस्य विशेषणं भगवानित्युक्तत्वादन्वेषा-मवस्थादोषो भवतीति बालकानित्युक्तम्। स्वतोसमर्थान् ॥१०॥

एवं मनोरथमुक्त्वा तदानीमेव समागतं भगवन्तं मन्यमाना संमुखतया प्रार्थयते कृष्ण कृष्णेति।

SRI SUBODHINI: "From the "worldly" point of view only, all these are my relatives; but, in reality, all of them are my enemies. They are not, just only "that" type of enemies, who become "peaceful" after doing something "wrong" to us, but are "sworn enemies", who are out to

destroy us completely! Like a she-deer, gets totally destroyed after being surrounded by a group of tigers! In the same way, our situation, in which we are placed, mere words of comfort given at one time will not be able to give us solace at all. The Pandava children are the brothers of our Lord and they have lost their father in this world and also in the other. I am your aunty. Will the Lord give us comfort by telling us, "I will come very specially for you both, and make all of you very happy? Our Lord Shri Krishna has no restriction or blemish arising out of age, status or situation as He is the Lord of the universe". Here the word "boy" has been specially used to denote all others, who have some "blemish" or other, and also to indicate that they are incapable by themselves (ie the Pandavas "boys" and others)..

Kunti expressed her inner wish in this manner, understanding and realizing, that the Lord Shri Krishna Himself was coming to her, and was standing before her. Hence, through the next verse, she is praying to our Lord, addressing Him as "Shri Krishna and Shri Krishna".

कृष्ण कृष्ण महायोगिन्विश्वात्मविश्वभावन ।

प्रपन्नां पाहि गोविन्द शिशुभिश्चावसीदतीम् ॥११॥

VERSE 11 Meaning: "Oh Lord Shri Krishna! Oh Lord Shri Krishna! Oh the greatest of all the Yogis! Oh Lord and soul of the universe! Oh Lord, who makes every being get the experience of this universe!, Oh Lord Govinda!, I am suffering, along with my boys, and I am surrendering to You! Hence, please protect and save us, who have surrendered to You."

श्रीसुबोधिनी : आदरे वीप्सा अकस्मादागते वा। नन्वहमन्यत्र, अत्र तव दृष्टिभ्रमो भविष्यतीत्याशङ्क्याह महायोगिन्निति। तथापि किमेवमेतावद्दूरं

सर्वपरित्यागेनागमनेनेति चेत्तत्राह विश्वात्मन्निति। सर्वस्य भगवानात्मा; आत्मना हि देहादेः प्रियं कर्तव्यं प्रयत्नस्य तदधीनत्वात्, अतः सर्वथा आगमनम्, तथाप्यक्रूरवदेवागन्तव्यं किमिति विशेषाकारेणागतमिति चेत्तत्राह विश्वभावेनेति। विश्वमेवानुभावयतीति। नश्चलौकिकाकरणे विश्वमनुभावं भवति। अलौकिकबुद्धावेवालौकिकानुभावो भवति। एवं भगवन्तं संबोध्य समागमनं तत्प्रकारं चोक्त्वा प्रार्थयते प्रपन्नां पाहीति। साधारणा अपि प्रपन्ना रक्षणीयाः भगवतः सम्बन्धो नापेक्षितः। अतः प्रपत्तिरेव हेतुत्वेन निरूपिता। अवसीदतीमवसादं प्राप्नुवतीमिति। अप्रपन्नामपि परिपालने हेतुः, तत्रापि शिशुभिः सह, लाक्षागृहदाहं वा भगवन्तमिव पश्यन्ती ॥११॥

ननु पुत्रा अपि तव समर्थाः पितरो भ्रातरश्च। अतः किमिति विषादः क्रियत इत्याशङ्क्याह नान्यत्तव पदाम्भोजादिति।

SRI SUBODHINI: By addressing our Lord “Shri Krishna” twice, Kunti showed her respect and love to our Lord. Or due to the “Darsan” of the Lord, got by her suddenly and accidentally, Kunti had exclaimed “Krishna! Krishna!” twice! If our Lord Shri Krishna were to say that, “I am not here at all. Perhaps your sight is deluded.” Answering this, Kunti says, “You are the greatest of all Yogis. Hence You are capable of giving me “Darsan” from wherever You are!” If the Lord were to say, “although, I am a Mahayogi, tell me, what is the necessity for Me to come over here, from such a long distance, by giving up everything else?” Answering this, Kunti says that, “You, Oh Lord! are the soul of this universe and being the Divine self (Aatma) of everyone, your duty is to make efforts to give happiness and joy to all the “bodies etc.” in which You are the indwelling Divine Aatma! Hence the Divine self (Aatma) has to come, responding to the devotees, always!” If our Lord were to say, “Yes, indeed I am the Aatma of everyone, and due to this reason, I have to come certainly! But I would

come only like Akrura and why I have to come to you, in this very special and extraordinary way?" Answering this, Kunti says, "so long as You do not act in a "supernatural" way, this universe, will not realize or experience your glory. This "supernatural" experience occurs in those intellects only, which are themselves "supernatural" (Aloukik). In this way after addressing our Lord, and after describing the way and method through which, the Lord had come, Kunti is praying to our Lord, "I am surrendering totally to You! Please protect me, as I have surrendered fully to You!" Our Lord always protects even those who surrender to Him, in a very ordinary way. Our Lord does not even look into the type of relationship, which a devotee has cultivated with Him. "I have also, Oh Lord! come to surrender to You and in affording your protection to me, my "surrender" also is one of the reasons. Although I have surrendered to You, I am still undergoing the greatest of sorrows. If I were not to surrender to You, Oh Lord! even then, You, being very gracious and compassionate, on seeing my suffering plight, please do protect and save me! Not only I am alone and unhappy, even my sons are suffering along with me!" Kunti, due to her being a great and sincere devotee of our Lord, although the Lord was not present, due to her Bhāva or onrush of "emotion" of Bhakthi, is able to have and enjoy the "Darsan" of our Lord. She is also remembering her gruesome experience of the "fire at the house of wax", which she had passed through, along with her children earlier. Hence she is praying for her protection by the Lord.

"Your sons, brothers and father and all others are all very capable. Yet why are you suffering so much?" If the

Lord were to say like this, Kunti replies to Him, through the following verse.

नान्यत्तव पदाम्भोजात्पश्यामि शरणं नृणाम् ।
बिभ्यतां मृत्युसंसारादीश्वरस्यापवर्गिकात् ॥१२॥

VERSE 12 Meaning: "Till one attains "liberation" (Moksha) the fear of death does not get mitigated. Hence, I am unable to see any other saviour, than your lotus feet, Oh Lord of the universe!" (Ishwara) — for those human beings, who are afraid of this world of death."

श्रीसुबोधिनी : मृत्युसंसारादबिभ्यतामन्यच्छरणमेव नास्ति, मृत्योः संसाराच्च प्रतिजन्म मृत्योर्भयं संसारभयमेकमेव। मृत्यवश्च बहव इति मृत्युभयमेकमन्यस्मादपि निवर्तते सर्वमृत्युभयं तु संसारमेव भगवत् एव निवर्तते। उभयं स्वतन्त्रभक्त्यैव निवर्तते इति पदाम्भोजपदम्। ननु भगवन्तं परित्यज्य चरणात् कथं निवृत्तिरुच्यते इति चेत्तत्राह ईश्वरस्येति। स हि चरणद्वारापि सर्वं कर्तुं समर्थः। किञ्च। ईश्वरत्वाद् दुराराध्यत्वान् निर्विचिकित्सं फलार्थिनः प्रवृत्तिरपि कुण्ठिता भवेत्। चरणौ तु नियतौ। अत एव नियतो भक्तिमार्गः फले फलावश्यभावे च, ईश्वरभावस्त्वनियतः। ईश्वरत्वान्मृत्युनिराकरणमापवर्गिकादपवर्गाधिपतेः संसारनिवृत्तिरयं संपारस्त्वपवर्गपर्यन्तं भवतीत्यापवर्गिकः मृत्युरपि तथा ॥१२॥

एतावत्प्रार्थनानन्तरमङ्गीकारेणैव तत्परितोषं कृत्वा तिरोधाने कृते तादृशाय पुनर्नमस्करोति।

SRI SUBODHINI: "Oh Lord! there is no other "saviour" than You, for those human beings who are afraid of this world of death." For every human being, in each and everyone of his births, there is the fear of death always. The fear is the same, during all births. In view of this, the human being sees "many deaths". By taking birth after birth, the Jiva undergoes the "fear" of death. The reason for this is that "Samsara" or "life in

this world" itself. Till this "Samsara" (of births and deaths) is ended or mitigated, this fear of "death" continues at all times. ONLY OUR LORD CAN END THIS "SAMSARA" AND IT'S "FEAR" OF DEATH. THIS FEAR OF "SAMSARA" AND "DEATH" DO NOT END WITHOUT PURE DEVOTION (BHAKTHI) TO OUR LORD, WHICH IS INDEPENDENT (I.E. WITHOUT ANY MOTIVE OR SELFISH DESIRE). That is why, reference has been made, in the verse, to the lotus feet of our Lord (Padāmbhojam) i.e. without taking refuge in the lotus feet of our Lord, these two "fears" do not get destroyed or removed. ONLY THROUGH THE GRACE OF OUR LORD, THIS "FEAR" CAN BE OVERCOME. INSTEAD OF TELLING LIKE THIS, WHY IT HAS BEEN SAID, THAT THE LOTUS FEET OF OUR LORD WILL ONLY MITIGATE THIS FEAR? Answering this, Kunti says, "THESE HOLY LOTUS FEET IS OF "ISHWARA", THE LORD OF THE UNIVERSE! AS OUR LORD IS OMNIPOTENT, HE CAN GET EVERYTHING DONE THROUGH HIS LOTUS FEET ONLY! BECAUSE, AGAIN, HE IS THE LORD OF THE UNIVERSE, HIS "SEVA" IS VERY DIFFICULT TO BE DONE! Hence, those who desire for a particular result, for them, it is very difficult indeed, to do our Lord's "Seva" in a totally perfect way. But our Lord's holy lotus feet can be easily approached, as there is no difficulty in offering our service to His holy feet, as His holy feet is always available for service. Hence this path of Bhakthi or devotion, is certain to give the desired results or make the devotee attain the goal or result prayed for. It is not certain, that one can attain the desired result through "Ishwara" or from Him, as "Ishwara" is independent. He may confer result or not also! The conferring

of the desired result or otherwise is completely dependent on His will and desire. (The purport is that, the Holy Feet of our Lord always confers the desired "benefits")

"Oh Lord! as You are the "Ishwara" (the Lord of the universe, You are the controller and giver of Moksha. This fear of "death" remains till one attains "liberation" (Moksha). "Liberation" takes place only, when the "reason and cause" for this "Samsara", which makes the human being pass through births and deaths, (me and meum and desires) are ended. When this "cause" is ended, then the fear of death and Samsara also get destroyed.

After this prayer of Kunti, our Lord, after accepting her prayer, in a very pleasing way, made her happy and "disappeared". Kunti now prostrates to our Lord, through the next verse.

नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने ।

योगेश्वराय योगाय त्वामहं शरणं गता ॥१३॥

VERSE 13 Meaning: "I am prostrating to You, Oh Lord! who is of the pure Divine form (nature), the Absolute Brahman, the Supreme Aatma, the Lord of all Yogis, the symbol of Yoga Shri Krishna! I am again prostrating to You, and have come surrendering to You."

श्रीसुबोधिनी : नमस्कारे सम्बन्धस्य विरुद्धत्वाद् यदैव चिकीर्षितस्तदैव तिरोहितः। कृष्णायेति सदानन्दाय, अवतारपरत्वेऽपि धर्मा न बाधका इत्याह शुद्धायेति। अवतारसंबन्धिधर्मैरस्पर्शात्। अनेन कालान्ताः सर्व एव धर्मा निवारिताः। नन्वागतस्य सर्वथेतरसम्बन्ध इति चेत्तत्राह ब्रह्मणे इति। जीवानामेवागतानां बन्धो, न ब्रह्मणः। ननु जीवोऽपि वस्तुतो ब्रह्म भवतीति को विशेष इति चेत्तत्राह परमात्मन इति। परमश्चासावात्मा चेति। उत्कृष्ट आत्मा आत्मनाम्पयात्मा वा। ननु तर्हि कथं मूलसमागमनं हेत्वसंभवादंशत्वे परिच्छेदे

हि समागमनं संभवति। तत्राह योगेश्वरायेति। योगो ह्यलौकिकं कर्तुं शक्तो यत्र बुद्धिर्न प्रसरति तस्यापीश्वरः कथं स्वागमनमपि न संपादयेत्। किञ्च। योगस्यापि सामर्थ्यं भगवत एवेत्याह योगायेति। भगवानेव योगः। अतः सामर्थ्यस्य दृष्टत्वान्नानुपपन्नं किञ्चित्। अतो यथा आगतोपि तद् धर्मेन लिप्यते, सर्वत्र पूर्णोप्यागच्छति, एवमस्मानपि पालयिष्यतीति निश्चित्याह त्वामहं शरणं गतेति। शरणागमने परिपालनमावश्यकमिति ॥१३॥ ततः किं जातमित्याकाङ्क्षायामाह इत्यनुस्मृत्येति।

SRI SUBODHINI: When Kunti desired to describe her relationship, and also to do "prostrations" to our Lord, our Lord disappeared immediately as doing "prostrations" to our Lord, and simultaneously explain (or claim) about one's "relationship" with the Lord are "opposed" to each other! As "prostrations" are done with the "Bhāva" or attitude of the Lord being "Bhagawan" (the Lord of the universe) and in this, a devotee should never bring in any "worldly" Bhāva or attitude. If this happens, then the "Bhāva" of the Lord being the "Bhagawan" will not remain, through which "prostrations" done to our Lord, will not be appropriate.

Now Kunti, with a view to offer her "prostrations", begins to describe the exalted nature of our Lord. "Oh Lord Krishna", You are the Divine form of eternal bliss (Aananda) — this name of "Krishna", although has been used as your name, during this incarnation of yourself, it cannot come in the way of You, being of the Divine form of eternal Aananda (Sadaanandaroopa). In other words, Oh Lord! during your incarnation also, You retain all your Divine Dharma or virturs", which in turn, have been termed in this verse as "pure" (Sudhaya). The purport of this word "pure" is that, the human body and it's attributes, which the Lord has now taken in this

incarnation, cannot influence or even touch His “pure” Divine form or Swaroopa! — as “You are always pure and sacred only. The Divine factor of “time” (Kaala) etc. are not in You at all”. Kunti answering any doubt, that may arise in the mind of ordinary people, that the Lord, having come into this world and having taken a human “form” will certainly have the effect of “worldly” value and virtues of this universe, says, that the ordinary “Jiva” has so many “relationships and bondages”. But the Lord is “Brahman” — the Supreme truth. Hence the Lord does not get this “worldly” influence or effect. If it is told that the Jiva, also, in it’s essence, is Brahman only, and if the Lord were to ask Kunti as to “what is very special about and in Me?” To this, Kunti replies that, “The Jiva is Aatma and You are Paramaatma (Supreme self) i.e. You are the Aatma of all the Aatmas! You are the highest (Param) Aatma!” If the Lord were to say again that, “Yes indeed, I am the Aatma of all other Aatmas in it’s basis and in the root form, and if this is so, then how did I come here? (in manifestation). The “coming” is always attributed to the “part” or the “divided” one only, and never it can happen to the “undivided whole”! Answering this, Kunti says, “Oh Lord! You are the undivided holy “whole” basis, and root cause for everything. But, side by side, You are the Lord of all Yogis too! Your mighty Yoga power can perform “supernatural” feats, where the human intellect can never reach or fathom (understand). You are the Lord of all Yogas and Yogis. Due to this, can You not come or enter anywhere as per your will and desire? Even the adepts in “Yoga” are yours’ only”. Hence the specific mention of “YOGĀYA” has been made to denote that “Our Lord only is the Yoga and it is He who has become all these “Yogas”. Hence the capacity

which we have seen is very appropriate indeed. "Oh Lord! even when You take an incarnation, You do not get affected by the qualities and virtues of the particular nature of your incarnation (here, the human form). In the same way, although You are the "whole and total" Para Brahman, You can very easily visit any place or enter anywhere, as per your will. At this time this "so called division" or "becoming a part from being the whole" does not affect You, in any way. In this way, Oh Lord! You will also certainly protect all of us. Having convinced of this, I have come surrendering to You and a surrendered person, like me, has to be necessarily protected by You."

After this, whatever happened, is being described by Shri Sukadeva, in the next verse.

श्रीशुक उवाच—

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम् ।

प्रारुदददुःखिता राजन्भवतां प्रपितामही ॥१४॥

VERSE 14 Meaning: "Shri Sukadeva began to tell, "Oh king! your great grandmother, began to weep bitterly with intense sorrow after remembering her relatives and Shri Krishna, the Lord of the universe."

श्रीसुबोधिनी : स्वजनं पित्रादीन् कृष्णं च चकाराद्बलभद्रं भगवद्गुणांश्च, जगदीश्वरमिति सर्व एव पाल्या इति बहिर्मुखाः, तिरोधानात्पाक्षिकरक्षामाशङ्क्य प्रकर्षेणारुदत्। वंशं दूरीकरिष्यति। एकं परीक्षितं कथञ्चित्स्थापयिष्यति। इत्येवं भगद्वंशे स्त्रियोपि भक्ता इतिज्ञापयितुमाह। भवतां प्रपितामहीति। पितामही सुभद्रा। कुन्ती तु प्रपितामही ॥१४॥

भगवन्तः सान्त्वनं तु पाक्षिकं मन्यत इति भगवदीयैः सान्त्वनं क्रियत इत्याह समदुःखसुख इति।

SRI SUBODHINI: The word "Cha" (and) used in

this verse, denotes to her relatives, father and to our Lord Shri Krishna. She has also described the virtuous glory of our Lord Shri Krishna and of Shri Balarama. The qualifying virtue and adjective viz. "the Lord of the universe" (Jagadeeswara) has been given to denote, "Oh Lord! You are the Lord of the universe! Hence You have to protect and provide for everyone, even when they are outward-oriented!" As our Lord disappeared now, Kunti got a doubt in her mind, as to whether, the Lord will protect her or not?! On the rise of this "Bhāva" or attitude, in her mind, "Your great grandmother began to weep bitterly". The Lord would of course keep the entire Pandava clan away but He will protect and save only Parikshit with great care. "Oh king! in this way, in your family great many ladies have become glorious devotees of Lord Shri Krishna". With a view to tell this only, Shri Sukadeva, has referred to Kunti, not by her name, but as "Your great grandmother" as Subhadra is king Parikshit's grandmother and Kunti is his great grandmother.

The "solace and comfort" given by the Lord may be construed as "partial" — hence, now "solace and comfort" are given by those who "belong" to our Lord (Bhagawadiya) and this is explained by the next verse.

समदुःखसुखोक्रूरो विदुरश्च महायशः ।

सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः ॥१५॥

VERSE 15 Meaning: "Akrura and the glorious and devoted Vidura experiencing the same happiness and sorrow along with Kunti, now, gave her comfort and solace, by explaining to her the glory and greatness of Lord Yama, Lord Indra and the celestial deities who had originated her children."

श्रीसुबोधिनी : तत्रार्थे अक्रूरस्य सान्त्वनमनुचितं मत्वाह समे सुखदुःखे यस्येति। यद्यपि जाते अनिष्टे इष्टे वा सुखं दुःखं समानं तथाप्ययमक्रूरः प्रसिद्धः पुरुष इति सान्त्वनमुचितमेव। विदुरोपि तथा। यद्यपि तुल्यस्तथापि धर्मपक्ष इत्याह महायशा इति। तत एव हि धर्मो भवति, नान्यथा। सान्त्वयामासतुः न तु तद्दुःखं दृष्ट्वा स्वयं युद्धार्थं प्रवृत्ताः। यतः कुन्ती कुन्तिभोजाय दत्ता, तत्रापि स्वरक्षार्थं धर्मादयः प्रार्थिता इत्यक्रूरविदुराभ्यां युद्धे कृते तत्प्रयत्नो व्यर्थो भवतीति तत्पुत्रोत्पत्तिहेतुभिर्धर्मादिभिः कृत्वा सान्त्वनमेव कृतवन्तौ न तु युद्धार्थं प्रवृत्ता इति युक्तम् ॥१५॥

तथाप्यक्रूरोऽसहमानो वाक्येन धिक्कारे कृतं यद्ययं विमनो भविष्यति तदा मारयिष्यामीति निश्चित्य तदृहे स्थितस्तदधीनो भवतीति ततो निर्गच्छन् राजसंबोधनार्थं प्रवृत्त इत्याह यास्यन्निति।

SRI SUBODHINI: Although it may be felt, that it was not proper on the part of Akrura to give these, "solace and comforting words" to mother Kunti, especially on this issue, but being a noble and great person and as he also had a mind, which treated both happiness and sorrow as same, arising out of events, which he liked and disliked respectively. Moreover due to the glory of mother Kunti, it was felt that Akrura is indeed "deserving" to give comfort to her. Likewise with Vidura also. In fact, even though, Kunti treated both as "same and equal", as Vidura always followed the path of "Dharma" (righteousness), he was aware of the right way of giving "comfort and solace" to Kunti. Vidura was also considered as very noble and pure in conduct, and he was bound to give the "right" (Dharmik) solace and comfort. He gave only "comfort" and solace, and did not get ready, on seeing her sorrow, for a battle! Moreover Kunti had been given away to the Bhoja clan. Hence Vidura got the inspiration, that Kunti should pray for her protection to

her own children, (Dharma = righteousness = Lord Yama, who is considered as the celestial presiding deity of Dharma) the eldest of whom is “Dharmarāja” (otherwise known as Yudhishtira). Both Akrura and Vidura felt that, it will be futile for both of them to fight for Kunti’s welfare (i.e. against Duryodhana and his friends). “Hence, mother Kunti! Your sorrow will be mitigated only, through the help of “Dharma” (Lord Yama) and others, who are the celestial deities who “originated” your children”. In this way, mother Kunti was “comforted”. They did not prepare themselves to fight for now. This is indeed correct and appropriate.

Akrura was unable to put up with the sorrow and suffering of Kunti and her children. He now thought in his mind, that if he could protest to the king Dhritarashtra about his “wrong doing”, fight with him and perhaps also kill him! Immediately he reasoned that he was, at present, staying in the house of Dhritarashtra and was still under the control of the latter. Hence at the time of leaving the house of the king, through the next verse, Akrura began to address the king, the following.

यास्यन्नाजानमभ्येत्य विषमं पुत्रलालसम् ।

अवदत्सुहृदां मध्ये बन्धुभिः सौहृदोदितम् ॥१६॥

VERSE 16 Meaning: “On leaving, Akrura, came to see the king Dhritarashtra, who always followed the advice and carried out all actions, as per the advice of his own “bad” sons, and who had a “prejudiced” vision (i.e. with reference to the Pandavas) and in the presence of all relatives, began to convey the message of our Lord Shri Krishna and Shri Balarama.”

श्रीसुबोधिनी : राजानं धृतराष्ट्रं राजत्वादवश्यं वक्तव्यः, अन्यथा

मर्यादातिक्रमो भवेत्। अभित एत्येति निःशङ्कम्। ननु राजा न वक्तव्यः सर्वप्राणिभिः यथा भगवान्, तत्कथमुक्तवानित्याशङ्क्याह विषममिति। तत्र हेतुः पुत्रलालसमिति। पुत्रो हि स्वयं जीवन् पाण्डवान् मन्यते। अधुना किं पाण्डवा हन्तव्याः पुत्रो वेति विचारे दुष्टो हन्तव्य इति धर्मशास्त्रात् पुत्रस्यैव मारणं प्राप्तं तत्र करोतीति विषमः, सहजो धर्मो विहितं धर्मं बाधते। एतच्च राजाधिकारे निविष्टस्य वैषम्यमनुचितमिति बोधनमुचितमिति भावः। तदपि नैकान्ते, तथा सति लज्जा न भवेदतः सुहृदां मध्ये। तस्मिन्विषमेषामन्येषामविषमत्वान् न वचनेपि किञ्चिदनिष्टम्। तत्रापि बन्धुभिरुदितं वसुदेवादिभिः। तत्रापि सौहृदादेवोदितं न तु विषमबुद्ध्या ॥१६॥ वचनान्याह नवभिः भो भो इति।

SRI SUBODHINI: Dhritarashtra was the king and it is necessary to tell everything, which one knows, to the king. Hence Akrura came to see the king, with a determined mind. If it is told, that a king is usually treated as the symbol of "God" Himself, and no one should tell this "God" (i.e. the king), as to what he should do or not do (i.e. to give advice), then, the answer to this, is given that this sort of respect and regard should be given only to those kings, who having understood their status and role, have become noble persons of "equal vision", and without a "prejudiced" mind. This king Dhritarashtra had a "prejudiced" mind. Hence Akrura decided to tell the king, as to how this "prejudice" has happened!? Answering this, it is said, in this verse, that the king was "infatuated and deeply attached" to his own sons only (Putralālasam). His sons were of the view, that till they are alive, they will not give the share of the kingdom to the Pandavas. They further surmised, that if the Pandavas were allowed to live, then, they may still put effort and succeed in claiming back their share of the kingdom, at a future date! Hence the sons of the king decided to kill the

Pandava brothers in some way or another! Now the king had to face this issue. Is it proper to kill the Pandava brothers, who are, after all, the children of his own deceased younger brother Pandu, or whether he should restrain his own children or even destroy them? In determining this, the “scriptures of Dharma”, order, that the king should opt for destroying the “evil” minded “bad” persons only. Now, the king knew that, his own children were the “evil bad” ones; and instead of destroying his own children, the king was desirous of destroying the Pandava brothers. Hence the king has been termed here as deeply “prejudiced”, and is not prepared to implement the righteous duty, as per his kingly duties and as per the scriptures of right conduct (Dharmasāstra). These “rules of conduct” conclusively prohibit the vile behavior and courting of evil company. Although the king is duty-bound to rule the kingdom, as per these righteous rules of conduct, and not take actions as per a “prejudiced” mind, here, the king was acting to the contrary. Hence Akrura decided that “such a king” should be made to “understand” the virtue and goodness of following the rules of conduct, as prescribed in the scriptures. If it was told to Akrura that, this sort of “advice” to the king himself should be given only in “solitude” (i.e. when both of them are alone), then Akrura felt, that the king, will not get “remorse” at all, if his mistakes and wrongdoings are not pointed out, in the presence of his own relatives and others. Akrura felt that the king will give up his “prejudiced” outlook and mind, in this way! Akrura also thought that no “loss” will occur to anyone, merely through his “words” of advice. Moreover, Akrura thought, “I have to tell these words of advice, as whatever I am going to tell are not my words. These are the words

of Vasudeva and all other relatives and friends, who have the interest of the king and his sons, in their mind (i.e. their welfare) and are not "prejudiced" in any way".

From the next verse, Akrura's "words" have been told in 9 verses.(ie advice).

अक्रूर उवाच—

भो भो वैचित्रवीर्य त्वं कुरूणां कीर्तिवर्धन ।

भ्रातर्युपरते पाण्डावधुनासनमास्थितः ॥१७॥

VERSE 17 Meaning: "Akrura said, "Oh! Son of Vichitraveerya! Oh! King who enhances the fame and prestige of the Kuru clan! On the death of your brother Pandu, you have occupied the throne of this kingdom."

श्रीसुबोधिनी : सर्वैर्भावैः सर्वविधान्युक्तानि वचनानीति। आदौ रजःसत्त्वतमोभावेन लौकिकेन प्रबोधनं त्रिभिः। अन्धत्वान्न पश्यतीति वारद्वयं संबोधनम्। राष्ट्रं न बिभर्तीति न धृतराष्ट्रता। प्रज्ञाचक्षुरिति चेदुच्यते तर्हि मर्मभेदो भवेत्। तथा व्यासात्मज इत्यपि, स्त्रीपुत्रत्वादिसंबन्धो हीनत्वप्रतिपादकः। राजत्वं तु नास्तीति मन्यमानः कृत्रिमपितृनाम्ना संबोधयति वैचित्र्यवीर्येति। विचित्रवीर्यस्य क्षेत्रजः पुत्र इत्यर्थः। त्वमित्येकवचनेन स्वजन्मानुसन्धीयतामिति द्योतितम्। किञ्च। कुरूणां वंशे त्वमुत्पन्नः तत्कीर्तिवर्धनमुचितम्। वर्धनशब्देन छेदनमप्युच्यते इति कीर्तिछेदकः त्वमित्यर्थादुक्तं भवति। राजाधिकारार्थं पुत्र उत्पादनीय इति विचार्य प्रथममुत्पादितः। ततश्चान्ध इति त्वं परित्यक्तः, ततः पाण्डुरुत्पादितः तस्मिन्नुपरते आगत्याधुना आसनमास्थितः सिंहासने उपविष्टः। अनेनायुक्तमेव करोषीति द्योतितम् ॥१७॥ अङ्गीकृत्यापि सात्त्विकेन बोधनमाह धर्मेणेति।

SRI SUBODHINI: Akrura spoke those words which were full of "meaning" and "every type of good feelings" (Artha and Bhāva). Firstly he spoke words, which were "Rajasik" in nature, then he spoke the words which were Satwik and later words Tamasik in nature. He spoke with

a view to make the king realize his "wrong-doing" in a "worldly" way (Loukik), through 3 verses. The king has been addressed twice with "Bho Bho" by Akrura, as the king was blind and could not see. The name "Dhritarashtra" means the "one who has accepted to be the king" — but in reality, he had not become a good and just king and hence, he did not have the quality of "Dhritrashtra" or of an "ideal" king (i.e. he has not accepted his "kingship" properly). If the king was named (being blind) that "the one, who has the eyes of his intelligence" (Prajñachakshu), then it will not be appropriate also to his "prejudiced" nature. If he was described as the "son of Vyasa", then also, it will be improper (as Shri Vyasji was great and is considered as the incarnation of Lord Vishnu). But as the reference to the king should be made, keeping in mind his exalted nature as the "king", Akrura refers to the king Vichitraveerya, who was the "artificial" father of Dhritarashtra. Akrura has addressed the king, in the singular sense as "you" — to denote, that the king should pause for a moment and deeply think about his own birth and then realize, that he has been born in the "Kuru" clan and he should, indeed, put effort to enhance its fame and prestige. The verse contains the use of the word "Vardhan" (to enhance, to grow) to denote that "at present you are only destroying the fame and name of your illustrious family. You were originated, as "sons" were needed to rule the kingdom but as you were born blind, which resulted into your becoming "unfit" to rule the kingdom, another son was originated by the name of Pandu, to whom the kingdom was offered and he became the ruler. On his death, you have become the king! Whatever you have been doing (with reference to the Pandavas) up to now is wrong, and unjustified."

"It is necessary for you to do everything with a "Satwik" attitude." Hence Akrura, through the next verse is explaining about the "Satwik" nature (i.e. harmonious and honest behavior).

धर्मेण पालयन्नुर्वी प्रजाः शीलेन रञ्जयन् ।

वर्तमानः समः स्वेषु श्रेयः कीर्तिमवाप्स्यसि ॥१८॥

VERSE 18 Meaning: "If you would rule and protect this earth, through the way of Dharma (principle of right conduct), then you would please all your subjects through your good behavior and conduct. You will also treat your relatives with "equal" vision. This will make you attain both welfare and fame."

श्रीसुबोधिनी : धर्मेण पृथिवीपालनं कर्तव्यम्। तदा दृष्टादृष्टोपायेन पालिता भवति। भगवता हि नामरूपप्रपञ्चौ निर्मितौ अन्योन्यपरिपालनाय, तदेकेन रहितं व्यङ्गं भवति। अतो धर्मेणैव सह पालनं कर्तव्यम्। केवलकरणत्वे योगिनामिवास्यापि पालनं भवेत्। अनेन परलोके सुखमिहलोके तु राज्याद्वैषयिकं सुखं कीर्तिजन्यं तु ततोप्यधिकमिति तत्साधनं बोधयति प्रजाः शीलेन रञ्जयन्निति। शीलं सुस्वभावस्तेनैव प्रजा अनुरक्ता भवन्ति। अन्यथा तु युक्तं देयं प्रयच्छन्ति, बहिःकीर्तिसाधनमेतत्। अन्तःकीर्तिसाधनमाह वर्तमानः समः स्वेष्विति। सर्वेष्वेव बन्धुषु समो भवेत्। ततोन्तर्नापकीर्तिस्तज्ज्ञैश्च, तदा राजा श्रेयः कीर्तिं च प्राप्स्यसि ॥१८॥ अनङ्गीकारे तामसं वचनमाह अन्यथेति।

SRI SUBODHINI: Akrura is showing the way to the king Dhritarashtra to rule his kingdom in a "Satwik" way. Our Lord has created this universe in two main ways — one is the universe of names and the other is the universe of forms (Naama and Roopa). The reason being, that both of them complement each other in protecting each other. Hence, "Oh king! You should also protect and rule this kingdom, not only from the point of your "body" only but

also through the “Dharma of the universe of names” (i.e. for all the bodies with names). If you do not rule this kingdom with both of these, complementing each other, then your “rule” will be “not total and full” (i.e. limited). Hence you have to rule this kingdom with the aid and support of Dharma or righteous conduct. By just ruling your kingdom, through the rule of “action” only (i.e. action for actions sake only), you will be ruling like a “Yogi”. But ruling in this manner is not right as there will be a decline and downfall in your “Dharma” — just like the same way a “Yogi” loses his “Yogic” powers and capacity by using this power to rule a kingdom! Hence it is necessary to use both these viz. Yoga and Dharma, complementing each other in cooperation. This sort of “ruling” will certainly lead to happiness and welfare in this and the other world, by way of attaining the supreme bliss. In this world, this will lead to your fame also, if you, in every way, try to please your subjects, through your virtuous actions. This “pleasure” of the people, will take place only, when you make your behaviour, conduct and nature beautiful, which in turn will make the people love, and your fame in this world would also get increased. The way to attain all these virtuous and auspicious “aims”, is to give back to the Pandavas their due “part of the kingdom”. This action of yours’ will bring very “special” fame for you, in this world. In your family also, your fame will get enhanced. This will also lead to the destruction of the “ill-fame”, which has come to your lot, due to your “bad” actions. Hence please treat all your relatives with an equal vision, in your relationships. In this, the king attains true and auspicious welfare and fame. If you do as what I say, then you will attain this welfare and fame.”

If the above advice is not accepted, then what will happen is being explained through the “Tamasik” words by Akrura.

अन्यथा त्वाचरँल्लोके गर्हितो यास्यसे तमः ।

तस्मात्समत्वे वर्तस्व पाण्डवेष्वात्मजेषु च ॥१९॥

VERSE 19 Meaning: “If the king does not conduct himself, in the way, I have explained, then he gets “infamy and bad name” in this world, and after his death, he falls into the darkest of dark hells! Hence Oh king! please treat both your sons and the Pandavas equally, with the same intellect and attitude.”

श्रीसुबोधिनी : उक्तप्रकारादन्यथा-प्रकारेण भूपालनं प्रजाननुरागं विषमत्वं च कुर्वन् कीर्तिप्रतिनिधिं श्रेयःप्रतिनिधिं च प्राप्स्यसीत्याह। गर्हितो निन्दितः तमोन्धतमः महद्दुःखं प्राप्स्यसीति, अतो बाधवशादपि समो भवेदित्याह तस्मादिति। समत्वे समत्वार्थं वर्तस्व यथैव त्वं समो भवसि तथोपायं कुर्वित्यर्थः। वैषम्यस्थानमुद्घाटयति। पाण्डवेष्वात्मजेष्विति। चकारात्तत्सबन्धिषु च ॥१९॥ एवं लोकन्यायेन बोधयित्वा शास्त्रन्यायेनाह समाभ्यां त्रिभिस्त्रिभिस्तत्त्वं बोधयति नेह चेति।

SRI SUBODHINI: Now Akrura says that, if the king rules his kingdom in any other way, than the “path and way” described by him, so far, then the people will not have any love for him. If he has a “prejudiced” mind, instead of an “equal” vision, then he will not attain welfare and fame; nay, he also is blamed and condemned by everyone. Not only has he to suffer this condemnation, but he will also have to suffer in the darkest of dark hells. In other words, he will have to undergo great sorrow. Hence, even though a king might have a lot of opposition, from others who will put obstacles on his way of ruling the kingdom, in a righteous manner, he should

always conduct his affairs in an "impartial" manner and treat everyone equally. "You are the king", you should do your actions in such a way, that there is no difference in your treatment of the Pandu's sons and your sons. You should treat them "equally". People should be able to see them prospering equally, through your way of treating and dealing with them. If you were to ask me as to how much you are prejudiced? I would reply, that you are not treating the Pandava brothers in the same way, as you treat your own sons. You do not have an equal vision for the Pandava brothers. You have a "divided" vision. You are deeply prejudiced". The word "Cha" has been used to denote that "you are not treating even the relatives of the Pandavas properly and with "equal" vision. Hence please give up this "prejudiced" outlook and treat everyone with the same "Bhava" or attitude."

In this way, after giving the king knowledge and advice as per the "ways of conduct" of this world, now, Akrura says in 3 verses each, his views, as per the scriptures, based, like before, on the same Satwik, Rajasik and Tamasik attitudes.

नेह चात्यन्तसंवासः कर्हिचित्केनचित्सह ।

राजस्वेनापि देहेन किमु जायात्मजादिभिः ॥२०॥

VERSE 20 Meaning: "Oh king! no one can permanently stay with anyone on this earth, with the same status and situation. This applies to one's wife and children too! Even our body does not remain with us forever!"

श्रीसुबोधिनी : स्वार्थं हि सर्वेण कर्तव्यम्। तद्यथा स्वार्थः सिद्ध्यति। तत्र कालो बाधक इति हितमहितं बहिरङ्गस्थापनार्थं यत्नो न कर्तव्य इत्याह इहास्मिंल्लोके अत्यन्तं सर्वदा केनापि सह संवासः कस्यचिदपि न।

अलौकिकबोधने उग्रवचने बोधो न भवतीति कोमलवचनेन संबोधनं स्नेहज्ञापनार्थम्, ममतास्पदेन नास्त्येव संवास इहापि व्यभिचारदर्शनात्स्वदेहेन तु न व्यभिचारं पश्यतीति तत्राप्युपदिशति स्वेनापि देहेनेति। पुत्रादीनामपि देहः स्वस्यैवेत्यपिशब्दे निरूप्य तान्निर्दिशति। किमु जायात्मजादिभिरिति। आदिशब्देन भ्रातृपित्रादयः ॥२०॥

तत्र देहादात्मनो भेदज्ञाने सत्येतद्भवतीति देहादात्मानं भिन्नतया निरूपयति एकः प्रसूयत इति।

SRI SUBODHINI: Although, the truth about "life" is well known, everyone does everything only for the sake of one's selfish interests. But time (Kaala) puts an obstacle on the way! Due to this, the efforts, which we put to protect our bodies etc. thinking that these efforts are really very helpful and beneficial, are in reality not beneficial at all. In fact, they are really doing harm only. Hence, one should not put efforts to sustain and establish one's own "outside" status and situation. With a view to make this understood, Akrura says, that in this world, the factor of "time" (Kaala) never allows anyone to continue, with the same situation or relationship with anyone else on a permanent basis! When someone has to be given "supernatural" wisdom and knowledge, then "harsh" words should not be used. Hence Akrura uses, showing great love and affection "tender and loving" words to the king. He says "Oh King!" – this shows Akrura's "belongingness" to Dhritarashtra. He says that if someone has a sense of "belonging" to someone, this situation does not remain the same for all times. If a person sees the behavior of love for another, when one loves this person, then the situation of one's love, getting hurt, changes! Now let us take the case of our own body, where the love for the body never changes – even here the factor of "time" does not

allow this situation to remain for ever! Now, if this is the case with one's own body, then one can imagine about the love, which one has for one's own children and others! How can this situation be ever permanent? Hence, one should understand, the impermanence of all these relationships with brothers, sons etc.

This "situation" becomes a "permanent" state, when after understanding the "Aatma" to be different from the "body", one is able to establish one's mind in the Aatma. Hence, through the next verse, the difference of the "Aatma" from the body is being stated (i.e. the difference between the Aatma and the body).

एकः प्रसूयते जन्तुरेक एव प्रलीयते ।

एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥२१॥

VERSE 21 Meaning: "A Jiva takes birth alone. He also dies alone. He enjoys the happiness of his good deeds (Punya) alone and again enjoys the effects of his sins alone."

श्रीसुबोधिनी : 'आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्यया' वितिन्यायेनानुभवपर्यन्त निरूपयति। प्रसूयते मात्रा। प्रलीयते भूमौ कालेन। एवमाद्यन्तयोरेकत्वमुक्त्वा उपलक्षणन्यायेन सर्वस्यैव क्रियामयस्यैककर्तृत्वं निरूप्य ज्ञानमात्मपर्यवसायीति कर्मणा भोगोप्येकस्यैवेत्याह एकोनुभुङ्क्ते सुकृतमिति। सुकृतं पुण्यं कर्म, तस्य फलं स्वर्गादि। कार्यकारण-योरभेदात्तथोच्यते। करणानन्तरमेव भोग इत्यनुशब्दार्थः। सुखभोगे बहूनामपि समवायोस्तीति हास्यक्रीडादौ तथा दर्शनात्। दुष्कृते एक एवेत्याह। चकारान्मिथः सङ्गेन कृतपापे मिथ एव योग इति पक्षमङ्गीकरोति। दुष्कृतं पापं सुकृतवद्व्याख्येयम् ॥२१॥ सुखार्थं सुखसाधनार्थं वा पापं न कर्तव्यमित्याह अधर्मोपचितमिति।

SRI SUBODHINI: One should "learn" from one's father and one's son, the experience of "births" and

“deaths”; as per this traditional statement, Akrura had experienced this, and he is now explaining the same. One gets originated from one’s mother; the factor of “time” makes the Jiva return to this earth! In this way, at the beginning, at the time of his birth and during his end at the time of death, at all these times, he is alone only! The doer is the same (alone). The ending (goal) of all “Jnana” (knowledge) takes place in this “Divine Aatma” (self) only. In this way, the enjoyment of happiness and pleasure is also experience by the “one” only; e.g. one attains the result of enjoying in “heaven” (Swarga) as a result of one’s “good” deeds (Punya). Thus this “good” deed is the “cause” and the attainment of “heaven” is the result! In this way, this kind of “good deeds” are referred to as “Sukrut”. In the verse, the word “Anu” (after) has been used to denote, that a person enjoys the fruit and result only after the performance of the required actions (Karma). Moreover, when he enjoys the happiness (as a result of one’s actions), there is meeting and mingling with “others” too (i.e. others also participate) like playing of games and laughter etc. But when one undergoes the results of one’s own “wrong-doing” viz. sorrow and unhappiness, then he suffers them, being “alone” only. The word “Cha” (and) has been used to denote that, if the “sin” was committed along with other persons, then the “sorrow and suffering” also will have to be borne, along with them. Hence, we may describe the result of “bad sinful actions” (Dushkruta), as the same as that of “good deeds” (Sukruta) in experiencing them.

No one should commit a “sin” for the sake of experiencing “happiness” or for attaining objects/materials, which give happiness and joy. This is explained below.

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः।

संभोजनीयापदेशैर्जलानीव जलौकसः ॥२२॥

VERSE 22 Meaning: "The wealth which has been amassed through unrighteous actions (Adharma) by a foolish person is taken away by others for protecting their own children and others. Due to this taking away of wealth, like a water-borne creature (fish etc.) become sorrowful, when the water is taken away to another place (from their own place), this foolish person also becomes alone and suffers great sorrow."

श्रीसुबोधिनी : अधर्मेण उपचितं पुष्टम्, अर्थस्योत्पत्तिर्धर्मेणैव उपचयस्त्वधर्मेणापि भवति। तथा सति प्रवृद्धो रोषः, अन्य एव अधर्मिष्ठा अधर्मप्रेरिता वा दैत्या हरन्ति, प्रतिरोधे सामर्थ्याभावमाह। संभोजनीयापदेशैरिति। संभोजनीयाः संबन्धिनः, अतिलुब्धोपि सम्बन्धरक्षार्थं तान् भोजयति। अनपेक्षितं बहुत्वान्नयन्तीत्याशङ्क्य तस्मिन् हते, जीवनमेव यातीत्यत्र दृष्टान्तमाह जलानीव जलौकस इति। जलौकसो मत्स्यादेः प्राणभूतमपि जलं कुल्याभिर्हरन्ति। ज्ञानं चेद् भवेत् तद्द्वारान्यत्र गच्छेदज्ञानमात्रे जीवनरूपोयमर्थ इति ज्ञापयितुं दृष्टान्तः ॥२२॥ पश्चादुपकरिष्यन्तीत्याशङ्क्याह पुष्णातीति।

SRI SUBODHINI: Wealth is originated through righteous action (Dharma) i.e. wealth is attained through "Dharma" or righteous action. But it's "increase" can occur through unrighteous ways also. That wealth, which has been increased or made more through unrighteous action causes anger and bitterness in the mind of people. Moreover other vile looters, inspired by unrighteous motives, "rob and loot" this wealth. Due to the incapacity in oneself, this "foolish" person is unable to save his wealth from being looted by others. When a rich person inspired by "Dharma" (righteous motives) decides to offer and share his wealth with his relatives (out of altruistic

considerations), and also shows his "pride" by telling that "I do not have any desire for this wealth at all. Let all these relatives of mine take it away". In this way, he looses his wealth, which leads to his own sorrow, and even loss of his life. With a view to explain this, an example has been given, in this verse. Like "water" is the "life-force" of water-borne beings like the fish, and usually these beings live in rivers etc. These waters of the river are usually taken away, through canals by farmers and other users. These water-borne beings, without understanding, go along with the waters of these canals and after sometime, finding that there is no water at all, they become sorrowful without water and on being alone, they get destroyed also. In the same way, the wealth, which is amassed through unrighteous actions, gives great sorrow to this foolish wealthy person, when he looses the same after being looted by others.

Some think that, "If I protect and provide for someone, now, with my wealth, then they in turn, later will provide and be helpful to me". This sort of "thinking" is condemned through the next verse.

पुष्पाति यानधर्मेण स्वबुद्ध्या तमपण्डितम् ।

तेऽकृतार्थं प्रहिण्वन्ति प्राणा रायः सुतादयः ॥२३॥

VERSE 23 Meaning: "Those foolish persons, who protect and provide for their own people, treating them as their own, through unrighteous actions (ways) are given up by these very people and things, such as one's life-force, wealth and sons and others, by making them unhappy and sorrowful, even from the first instance and without doing any beneficial or helpful deeds (to this foolish person, who is attached)."

श्रीसुबोधिनी : अन्यमप्युपक्रम्य पर्यवसानेन पुत्रपरं निरूपयति स्वबुद्ध्या स्वीया इति बुद्धिमात्रं वस्तुतः शत्रव एव। अन्यथा उपकारमेव कुर्युः। ते न बलात्कारेण तथा कुर्वन्तीति ज्ञापयितुमपण्डितमित्युक्तम्। ननु लौकिकं वैदिकं नित्यं कर्म कर्तव्यमिति तदर्थं ते भोजिता इति चेत्तत्राह अकृतार्थमिति। 'संभोजनी नाम पिशाचभिक्षे'ति वाक्यात् तेषां दानं परलोकाय, इह लोके भवत्युपकारः यदि ते उपकारं मन्येरन्, तदपि नास्तीत्यकृतार्थतैव। किञ्च। अवसरे प्राप्ते प्रकर्षेण हिन्वन्ति सङ्कटस्थाने च चार्थस्तं त्यजन्तीत्यर्थः। तान् बाह्याभ्यन्तरांस्तुल्यतया निर्दिशति प्राणा रायः सुतादय इति। आन्तराः बाह्याः मध्ये उभयोपयोगिनश्च, आदिशब्देन सर्व एव बाह्या गृहीताः, प्राणा इन्द्रियाणि आसन्यव्यतिरिक्ताः प्राणाः, आसन्यो हि सर्वान्मोषयति न तु तं कश्चन। ननु 'अनुप्राणन्ति यं प्राणाः' 'अण्डेषु पेशिष्वि'त्यादिवाक्यैः प्राणानामिन्द्रियाणां चामुक्तेर्वियोगो न श्रूयते। मुक्तौ तु कृतार्थतैवेत्यकृतार्थवचनं बाधितमिति चेत्, सत्यम्। चर्षणीनां जीवनां सहगमनं, न स्थिरजीवानां, अन्यथा पुरञ्जनोपाख्याने प्राणादिसहिते देहे जीवप्रवेशवचनं बाधितं स्यात्। यथा प्रवेशस्तथा निर्गम इति, प्रथमप्रवेशोयमिति चेत्, नैवम्। 'वीरसूरपि नेष्यती'ति वाक्यात्, अस्तु वा, तथा सति प्राणभूता राय इति व्याख्येयम्। 'अर्था बहिश्चराः प्राणा' इति, अनेन सिद्धान्तद्वयं निरूपितम्। उत्क्रमणे सहैव गमनमत्रैव परित्याग इति च, यतः श्रुतौ द्वयमप्युक्तम्। 'तमुत्क्रामन्तं प्राणोनूत्क्रामति' प्राणा उत्क्रामन्त्युताहो नेति प्रश्ने नेत्याह याज्ञवल्क्यः। 'इहैव समवनीयन्ते प्राणा' इति 'यतो मृतो ध्मातः शेत' इति, 'ब्रह्मैव सन् ब्रह्माप्येति' तु प्रक्रियान्तरम्। अतः क्रममुक्तौ ऊर्ध्वगमने च सङ्घः सर्वोपि गच्छति। जायस्व प्रियस्वेति पक्षे सद्योमुक्तौ च न गच्छतीति सिद्धान्त इति सर्वमविरुद्धम् ॥२३॥ अयुक्तत्वाद् गच्छतीति युक्त एवास्य परित्यागः। यथा यो वधार्थं नीयते स केवलो नीयते यो विवाहार्थं नीयते ससामग्रीक इति तदाह स्वयं किल्विषमादायेति।

SRI SUBODHINI: In this analysis, the beginning is made from a consideration of "attachment" to others, but in the end, everyone gets attached to their own sons (children) taking them as "one's own"! The intellect,

which thinks that "this is my friend; this is my relative" is only "a bundle of thoughts or thinking". In reality, in this situation (pertaining to Dhritarashtra), these "so called friends" are in reality "enemies" only! If they were not the "enemies", then they will do "beneficial" actions and if they are not "beneficial", they are really "enemies" only. These are enemies who may not deprive of one's wealth, forcibly, but will certainly exploit the "foolishness" of their kith and kin and take advantage of it!

One should certainly do the worldly, Vedic and the daily duties, which have fallen to one's lot. But if one has to provide food for such "exploiting" people, then one does not attain the "result" of doing an act of "charity" either — nay, this type of giving food to these types of cruel people is considered as equal to "feeding of manes". If these people are grateful, then some benefit will accrue to the "giver" in this world. But these vile persons not only are not grateful but, when an opportunity for helping the "giver" arises, then, they totally give up and leave the "giver" in the lurch. In this way, these people are same both in their "insides and outsides".

It is now told that one's "Prāna" (vital air), wealth and children (sons) and others are all useful for a human being, for both "inside" and "outside" and also in the "middle". Here, through the use of the word "Prāna" we should understand it as the "senses", as these "senses" are usually protected and provided for. The "Asaanya" vital air is the "principal" vital "Prāna", and this is self-protected and provided for. No one else protects this vital "Prāna". Through the scriptural references, it has been said, that till a "Jiva" attains "liberation" (Moksha), the "union" between the "Prāna" and the "senses" do not break! It is also said that "when liberation take place,

there is "gratitude and fulfillment". This is truthful indeed! But there is a necessity to understand each of the issues, as per their peculiar and individual circumstances.

The "Jivas" are of two kinds. One is called as "Charshani" Jiva— which has to travel from one world to another and gets "liberation" only in "stages" (Krama Mukthi). The other type of "Jiva" is the "stable" (Sthira) one, which is not required to go to other worlds and it's "liberation" takes place, here (on this earth) only. If this is not accepted as truthful, then it will go against the truths told, in the story dealing with Puranjana, earlier in Sri Maha Bhagavatam. It is said, here, that the "Jiva" enters into the body, no sooner "Prāna" and other vital functions arise and originate in oneself. In other words, into this body, the "Jiva" enters completely alone and in the same way, he also gets out alone (at the time of death). There are also two other ways of leaving of the "Jiva" at death, which have been explained. Firstly, the "going away" of all other things, also, when the "Jiva" leaves the body, along with it. Secondly there is no "going away" of all the other factors, but "their" getting merged on this "earth" only — i.e. giving up of everything here only. In this way, the Vedas have talked about both these types of leaving the body of the part of the Jiva. As we have already seen earlier, the "Charshani" Jivas deserve to attain Moksha through various stages. When these "Jivas" give up their "bodies", their "Prāna" etc. go along with them. As regards the "Jivas" who are entitled to the "liberation here" (without having to go through the "stages"), as per the Vedic saying "Having realized Brahman, they attain Brahman", their "Prāna" etc. do not go along with them. In this way of understanding, there is no opposition or problem as the "stable" Jivas get entitled.

for “immediate liberation” and these “Jivas” leave the factors of “Prāna” etc. here only.

Like, when one is taken away for being killed, he is taken away “individually” only (i.e. alone) but during a marriage, the same person is taken, by many others with music and dancing and playing of various instruments. This is being explained in the next verse.

स्वयं किञ्चिषमादाय तैस्त्यक्तो नार्थकोविदः ।

असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तमः ॥२४॥

VERSE 24 Meaning: “This foolish person, who has been given up by his “Prāna” (vital air) and others, who has not realized the true meaning and purpose of one’s life, without attaining his true goals or result, having become bereft of his own duties (Swadharma) and taking along with him all his sins and wrong doings, enters into the darkest of dark regions.”

श्रीसुबोधिनी : तदुपार्जनपोषणाभ्यामुपार्जितं पापं गृहीत्वा तैः प्राणादिभिस्त्यक्तः अन्धन्तमो विशति। ऊर्ध्वगतौ तु न त्यजन्तीति ज्ञापयितुं नार्थकोविद इत्युक्तम्। अन्यथा योगशास्त्रं व्यर्थं स्यात्। ‘पूर्वाभ्यासेन तेनैव हियते ह्यवशोपि स’ इत्यादिवाक्यात्। अतस्तादृशेन्द्रियाणां हिताचरणं युक्तम्। यदप्युक्तम् ‘नो चेत्प्रमत्तमसदिन्द्रियवाजिसूता’ इति तद्विषयैः संसारमात्रे प्रवेशनमुक्तम्। न तु हीनगतिः। अत इन्द्रियाणां स्वभावभेदस्य दृष्टत्वात् ‘निकृष्टैः कर्मभिर्नित्यं जन्तुः स्थावरतां याती’त्यादिवाक्यादपुनरावृत्यधोगमनमार्गे परित्याग एव, मुक्तिव्यावृत्त्यर्थमसिद्धार्थ इति, भगवदिच्छया सद्योमुक्तौ निरुद्धगोपिकावत्सहगमन नास्तीत्यर्थकोविदत्वाभावेऽपि परित्यागो वर्तत इति व्यावर्तकं पदद्वयमपि मृग्यम्। अन्धन्तमो हि अपुनरावृत्तितमः ‘अन्धन्तमः प्रविशन्ती’तिश्रुतिरपि, केवलन्द्रियपोषका एवसंभूतिमुपासत इति श्रुतिराह ‘अविद्यामुपासत’ इति च। ज्ञानरहितं प्रमाणबहिर्भूतं यत्कर्म लौकिकं निषिद्धं च तेन तम एव। ज्ञानसहितं तु कर्म वैदिकम्। ‘य एवास्मि स सन् यज’

इत्यादिश्रुतेः तस्य मोक्षफलत्वम् एतज्ज्ञापयितुमाह स्वधर्मविमुख इति। तस्मात् स्वधर्मानुसारेण भोगः कर्तव्यः ॥२४॥ धर्मोज्ञानसहित इति धर्मसहितश्च भोग इति बुद्धिर्मांस्तादृशमेव कुर्यादित्याह तस्माल्लोकमिममिति।

SRI SUBODHINI: A Jiva accumulates "sins" also, when he is bent upon earning and hoarding wealth. He carries these "sins" along with him to the most cruel and darkest of dark regions. "Prāna" and all the other factors of his life, leave him fully. No one goes along with him. If his "Gati" (journey/progress) is of the "higher" type, then the "Prāna" and all others go along with him. They do not leave him. To emphasize this, it is said, that "this foolish person does not understand the true meaning of his life". If this is not understood in this way, then, the saying in the Gita "inspired by his previous learning, he is led into the same state, unable to control his own journey" will be futile. Hence it is necessary to make one's senses "inward oriented" and not make them "outward oriented", and especially make them "bad", due to one's attachment to this "Samsāra" (life). Hence, to the foolish person, who does not keep his "senses" controlled and "inward oriented", these "senses" like the uncontrolled and unruly horses, take away the "chariot" along with the "charioteer", into the wrong ways and throws the "charioteer" to the robbers, represented by seeking of material pleasures. This "Jiva" comes under the control of these "robbers" (of material pleasures and attachments) and, in a foolish way, enters into these dangerous waters of "Samsāra". As his "senses" have different types of natures and demands, he does actions, as per this "nature" and attains also those types of "results". In this way, on doing wrong and sinful actions, the Jiva, attains the births as "inanimate" objects, on a permanent basis. Hence a

"Jiva" should give up this path of sinful life, which makes him attain the lowest of his births. Otherwise he never gets liberation at all. This person is described in this verse as the one, who has not attained the "main purpose of one's life".

On the contrary, due to our Lord's will and desire, those devotees, who are blessed by Him to attain "immediate liberation", also do not carry along with them their "Prāna" and other factors. They get merged "here" only like those of the exalted Gopis of Vraja.

Another important factor has to be clearly understood. Like on being "liberated", there is no "return" (APUNARAAVARTHI), ie even from the darkest of dark regions also, there is no "return". In other words, he who has gone into these darkest of dark regions, never again comes back into the path of "light". The Vedas declare, that the person who performs sinful and wrong actions, who is always engrossed in the satiation of his "senses" only, and for whom there is no evidence or proof (i.e. rules and regulations) which he follows in his daily conduct and life, he attains the darkest of dark regions only. But the person who does his actions as per his "knowledge" (Jnana), follows the Vedic rules and injunction, he only understands the real nature of these "Vedic" injunctions and does sacrifice and actions as per the rules of the Vedas, and due to this, he attains "liberation" or Mukthi. To explain this only, it is said, that "You have gone against your own Dharma, as you are enjoying your life, which is not in accordance with your Dharma" (i.e. you should "enjoy" and live only, as per the tenets of one's Dharma).

A wise person should do his actions as per true

“Jnana” or knowledge and enjoy life as per the tenets of Dharma (the path of righteousness) only. This is being explained in the next verse.

तस्माल्लोकमिमं राजन्स्वप्नमायामनोरथम् ।

वीक्ष्यायम्यात्मनात्मानं समः शान्तो भव प्रभो ॥२५॥

VERSE 25 Meaning: "Oh! King! due to this reason, understand this universe as a dream, illusion (MĀYA) or made of one's own desires. Through your own "Aatma" (Divine Self) bring under your control your "Lower Self". Oh! Lord! Become peaceful and of equal vision, in this way!".

श्रीसुबोधिनी : लोकानुसारेण पुत्रानुसरणं कर्तव्यमिति लोको निगद्यन्ते स्वप्नमायामनोरथत्वेन, स्वप्नस्तामसः माया राजसी, मनोरथः सात्त्विकस्तथोत्कर्षापन्नमपि जगन् न चिरकालवस्थायीति तदनुरोधेन तु न पुरुषार्थो नाशनीयः, उत्पत्तौ सिद्धायां मरणेऽपि सिद्धे पूर्वं पश्चाच्च नानेन सङ्घातेन सह स्थितः स्थास्यतीति सिद्धत्वात् स्वप्नादितुल्यत्वं युक्तमेव अनेनोत्कृष्टमिदं राजशरीरमित्यपि परिहृतम्। एवं वीक्ष्य पूर्वोक्तप्रकारेणात्मनैवात्मानं सङ्घातव्यतिरिक्तं ज्ञात्वा देहसबन्धिष्वप्युदासीनो भवेत्याह सम इति। नन्वेवं पर्यालोचना कथं भविष्यतीत्याशङ्क्यामाह शान्तो भवेति। नन्वेवमुपाये कथं न सर्वे भवन्तीत्याशङ्क्याह प्रभो इति। त्वं समर्थो विवेकी न त्वन्ये अविवेकिनः ॥२५॥

एवमुपदिष्टे ज्ञाने सन्तुष्टः सन् धृतराष्ट्र उत्तरमाह यथा वदतीत्यादिचतुर्भिः।

SRI SUBODHINI: Through this verse, Akrura is replying to the view of king Dhritarashtra that he should respect the views and aspirations of his son also. Answering this doubt Akrura says "Yes, indeed! the world also will approve this. But this "World" itself is like a dream

illusion (MĀYA), and is made up of one's own desires. This does not remain for a long time, i.e. it is impermanent! Why then destroy one's own "Goals" of life, by following an "Impermanent" world? "Dreams" are "Tamasik"; illusion is Rajasik; and one's own "Desires" are satwik. In this way, this world is "Pleasant" and "Unpleasant" constantly and is "Unstable" also, due to this. There is "Birth" and "Death" also!. No one can retain one's status with one's own body, either, before or after! In other words this "Body" is always "Separate". Hence, a wise person should realize, that the body will have to be given up one day, and no one can avoid this "Death"! That is why, the "Body" have been described as like a "Dream".

By saying like this, Akrura Made the king realize, that the "Body of the king is the best" idea, which the king had in his mind, is an "illusion", and he should remove this idea from his mind! "Oh! King! contemplate and think clearly, that the divine "Aatma" is separate from the "Body". Hence remove your love and attachment to this body and all your children and others connected with your body. Develop an "Equal" vision and live. If you would live like this, you will never get this type of thoughts (of being "Attached" only to your own children). You will attain "Peace". If you were to ask me, as to why everyone is not following this way of becoming "Peaceful", especially, when this is the true and helpful path, I would reply that "You are the master and the Lord", you have "Viveka" (Discrimination as to what is "Right and "Wrong").

On getting the "Advice on Jnana" (Knowledge) the king Dhritarashtra, becoming satisfied, replies through the next verse.

धृतराष्ट्र उवाच—

यथा वदति कल्याणीं वाचं दानपते भवान् ।

तथानया न तृप्यामि मर्त्यः प्राप्य यथामृतम् ॥२६॥

VERSE26 Meaning: “The king Dhritarashtra began to say, “Oh! Noble master of all givers! You have spoken nectarian words, through which I am not getting satisfaction in the same way as the “humans” do not get satisfied with the attainment of the “nectar”.

श्रीसुबोधिनी : एवं व्यासेनाप्येतादृशमुक्तं भिक्षेणान्यैश्च तत उपदिष्टं, ज्ञानं क्षणमात्रमेव तिष्ठति पश्चादन्यथैव प्रवर्तते। पुनरुपदिष्टे पश्चात्तपसहितं ज्ञानं भवति। तदपि न तिष्ठतीति पुनरन्यथैव प्रवर्तते। एवमेनकपर्यायेऽस्मन्मनसोयमेव स्वभाव इति निश्चित्य पश्चात्तापो निवृत्तस्ततः प्रभृति ज्ञानमपि मन्यते वैषम्यमपि करोतीमं सिद्धान्तमतो न जानातीति तं प्रति बोधयतीति, तदास्यानिष्टं भवेद् यदि पुत्रनाशं नाङ्गीकुर्यात्तदा स्वस्य दोषो भवेत्, परं स्वयं कर्तुं न शक्तो नाप्यन्यः किन्त्वीश्वर एवेति तस्याभिप्रेतम्। अनेनास्य युद्धोद्यमोपि निवारितः। हे दानपते दानाध्यक्ष। धर्मशास्त्रे स्वयमेव निपुण इति, अनेन त्वं धर्ममेव जानासि। न तु कालम्, स्वभावमीश्वरेच्छां वा, परं यद्ददसि तत्कल्याणीमेव वाचं वदसि। सत्या मनोहरा च। ‘सत्यं ब्रूयात् प्रियं ब्रूया’दिति स्मृतेः। यतस्त्वं दानपतिरिति। अद्यापि तव वचनश्रवणे श्रद्धा वर्तत इत्याह तथानयेति। तथाभूतयानया वाण्या न तृप्यामि। अलमिति न मन्ये। स्वस्य तद्वाक्यमपेक्षितमिति ज्ञापयितुं दृष्टान्तमाह मर्त्यः मरणधर्मा यथामृतं प्राप्य न तृप्यतीति॥२६॥

यथा गङ्गायां सज्ज्वरोपि श्रद्धावान् गङ्गास्नानेन न तृप्यते परं तस्य शरीरं न सहते तथा मम मन इत्याह तथापीति।

SRI SUBODHINI: In this same way, earlier Shri Vyasji, Shri Bhishma and many others had also given the king advice and instructions on many occasions. But this knowledge (Jnana) always remained in the mind of the

king only for a very short time. Later this mind of the king went back to its former self and did the actions, absolutely opposing to the "knowledge" gained or as per the advice of such noble and exalted persons. Then again, after some time, when the king got further wholesome advice, he used to repent for the "wrong" actions done by him, which are against the "advice" given. In fact the king used to get enlightened through this "Jnana" in his mind, but he never became "stable" in this knowledge, as his mind, due to deep attachment to his own children was fickle and always "wavering" by nature. Due to this, his mind began to tread the wrong path once again. This sort of "repetition" has been going on for a long time (and many times too). This relentless "goings on" had made the king feel that he can never change for the better, as his "nature" has become firm and stable in the usual attachments and actions. A time came, that the king, did not have any remorse or repentance anymore. Although, now, he respected and agreed with the "Jnana" — knowledge — given by the well-meaning and noble persons, he could never follow and do actions as per the advice given. Not only this, he began to act with a deep "prejudice" and he also made others act in this way, by making them follow his way of behavior based on "deep attachment to his sons with a prejudiced mind".

The purport of Dhritarashtra's statement is that, "I know, what I am doing is wrong, as this will lead to my bad fate. I do not desire the destruction of my sons. But I have my own "blemish". A "Jiva" like me is not capable of doing anything! Whatever is being done or to be done — all these are done by the capacity of "Ishwara" (the Lord) only". By telling like this, Dhritarashtra meant to convey, that it was not he, who was plotting for the war. "This thought is wrong".

“Oh! Master of all givers! (Akrura was addressed by the king, in this way) you are aware of the rules of Dharma and it's conduct/rules. But the factor of time (Kaala), my own nature (Swabhava) and Ishwara (the Lord) do not understand any “desires”! Doubtless your words are truthful and pleasing. In fact, in the scriptures also it is written that “one should always speak the truth, but speak it in such a way that it is always pleasant to the “hearer”. In fact, you are speaking words of truth, which are very pleasing to me, as you are indeed, the “master of all givers” (Daanapati) and I am deeply interested to hear your words, even now. In fact I am not yet fully satisfied by hearing your words. I am not of the view, that you should not advice me, anymore, as I am eager to listen from you, more and more — like the human being, who has to die one day, does not become satisfied with the drinking of “nectar”, as he is eager to drink more and more of this nectar.”

Even though one is suffering from fever, being sincere and devoted, takes his bath in the holy Ganga river, and will never get fully satisfied. But his body being feverish, will not be able to tolerate taking this bath. In the same way, I am also not satisfied enough, through the hearing of your “knowledge based” words. But my mind really does not want to hear or do the actions as per this “advice”. This is being explained in the next verse.

तथापि सूनृता सौम्य हृदि न स्थीयते चले ।

पुत्रानुरागविषमे विद्युत्सौदामिनी यथा ॥२७॥

VERSE 27 Meaning: “Oh! Noble one! Your words are indeed beautiful. But due to my love for my sons, my mind filled with prejudice and “wavering”, does not stay fixed on the wisdom of your words, like in the same way, as the striking of lightning does not stay long.”

श्रीसुबोधिनी : सूनृता सत्यरूपा सतां मनसि यद्यपि तिष्ठति मनसो हि भार्या सा। तथापि चञ्चले मनसि, वेश्यारते भर्तरीव हृदि चञ्चले सति न स्थीयते। चाञ्चल्यमात्रे तदनुगुणकार्याकर्तरि तिष्ठेतापि तदपि नास्तीत्याह पुत्रानुरागविषम इति। पुत्रानुरागेण विषमं जातं यथा जलप्रवाहेण भूमिर्निम्नोन्नता भवति। यथा मालाकारा विद्युत् क्षणमपि न तिष्ठति दण्डाकारा तु क्षणं दृश्यतेपि। अत उक्तं विद्युत्सौदामिनी यथेति। सौदामिनी विद्युदिति प्रत्येकसमुदायाभ्यां वा विद्युद्वाचकम् ॥२७॥

तर्हि यत्नः कथं क्रियते चित्तवृत्तिनिरोधस्य योगस्य विद्यमानत्वादिति चेत्तत्राह ईश्वरस्येति।

SRI SUBODHINI: In the minds of virtuous and noble persons, "words of truth" get embedded firmly, as the "words" are considered as the "wife" of one's "mind"! Even then, as the mind of an ideal wife, does not "stay" with a husband, who loves a prostitute or another, in the same way "my wavering mind, due to its wavering nature, is unable to hold on to your "truthful words". Even if the mind is "wavering", if a person is capable of acting as per the words, even then, he can get "fixed and stable", on the basis of good and truthful advice. But here, in the case of king Dhritarashtra, this is not the case either. "Just like the "earth" gets disturbed, up and down, due to the constant flow of water, in the same way, my mind also, due to the "flow" of attachment to my son, and due to my love towards my children, has become "influenced and prejudiced", due to which, your truthful words do not stay firm in my mind — in the same way, again, the striking of lightning on the "Sudaama" mountain is seen only for a very short time, and does not stay permanently! The "band" of lightning itself can be seen only for a little time. The words used here "Vidhyut" (lightning) and "Soudamini" (the sky) both indicate the sound of lightning.

When the "Yogic practices" are available, which can control the outgoing thoughts (and prevent them from going into "wrong channels), then, what is the necessity to put efforts on this score? This is answered through the next verse.

ईश्वरस्य विधिं को नु विधुनोत्यन्यथा पुमान् ।

भूमेर्भारावताराय योऽवतीर्नो यदोः कुले ॥२८॥

VERSE 28 Meaning: "The Lord of the universe has now taken the incarnation in the Yadu clan, for redeeming the burden of this earth. Has anyone got the capacity to undo, what He has decided to do or do it differently?"

श्रीसुबोधिनी : ईश्वरेण कश्चन प्रकारो विहितः। एवं प्रकारेणैवैतत् कर्तव्यमिति। तत्कोन्यथाकर्तुं शक्तः। एतद्विज्ञानमावापोद्वापाभ्यां परिश्रमेण भवति, तस्मिन् कृते ज्ञायत इति न काप्यनुपपत्तिः। एवं ज्ञात्वा को वा विवेकी पुमान् समर्थोपीश्वरविचारितं प्रकारं विशेषेण धुनोत्यपि दूरीकरोति। कम्पितं वा करोति। नन्वीश्वर उदासीनो, 'नादत्ते कस्यचित्पापं न चैव सुकृतं विभु'रिति वाक्यात्। अज्ञानेनैव तथाचितं जायते। नत्वीश्वरस्तथा करोतीति चेत्तत्राह भूमेर्भारावतारायेति। भगवान् भूमारहरणार्थमवतारोऽन्यथाऽवतारमेव न कुर्यादतो ज्ञायते भगवता अन्यः प्रकारो विचारित इति। नन्वेतदपि नाङ्गीकर्तव्यं वाक्यविरोधात्। अतोवतारस्य प्रयोजनान्तरमनवतरणं वा कल्पनोपपत्तिरिति चेत्तत्र। तथा सति शास्त्रवैफल्यात्, सर्वमुक्तिर्वा प्रसज्येत। अतोधिकारपरं शास्त्रमित्यपि पक्षे यथा सर्वगुणसंपत्तिर्मयि तथा न कस्यापीति सर्वेषामनाश्वास एव स्यात्। अतो व्यभिचारादीश्वरेच्छा स्वतन्त्रेति वक्तव्यम्। एवमपि शास्त्रवैफल्यमिति चेत्। सत्यम्। न सर्वत्र शास्त्रं प्रमाणम्। किन्तु क्वचिदेव यत्रेश्वरेच्छा, यथोक्तसाधनेऽप्यजननात्। अतः सर्वत्र शास्त्रमेव प्रमाणं यदि शास्त्रानुसारेणापि कदाचिन्न भवति तदेश्वरविधिरिति कल्प्यते। यथा मण्यादिप्रतिबन्धे दाहाभावाच्छक्तिः परिकल्प्यते सा अग्नौ मणौ वेत्यत्र वयमुदासीनाः। तथा तादृशस्थले ईश्वरेच्छा नियामिकेति ज्ञातव्यम्। ईश्वरत्वादेव न पर्यनुयोगः, लोकेच महाराजाज्ञादिषु सामान्यविशेषभावः श्रूयते सर्वतो

निरुपद्रुतेऽपि देशे कस्यचिदुपद्रवो महाराजेच्छया भवतीति, न चैतावता सामान्याज्ञया निष्कण्टकं राज्यं विरुध्यते। अतो निमित्तभूतानस्मदादीन् मर्यादायां स्थापयतीति युक्तमेव ज्ञातेऽपि शास्त्रे वैषम्यम्। अन्यथा भगवान् यदोः कुलेऽवतीर्णो न भवेत् ॥२८॥

एवं भगवन्माहात्म्यं स्मृत्वा भगवन्तं नमस्यति यो दुर्विमर्शेति।

SRI SUBODHINI: Our Lord Shri Krishna, who is “Ishwara” (the Lord of the universe) had, even in the first instance, decided to carry out His tasks in this particular way, and once this decision is made by the Lord Himself, no one is capable of doing or completing a particular task in a different way! No one can go against the will of our Lord. This “understanding and realization” takes place only on a person, putting sufficient sincere efforts e.g. like a person, with a desire to grow a tree, prepares a proper place, with good mud etc, and then he puts a seed in this place, and looks after the growth of the germinated seed with care and caution. In this way, after putting efforts, he realizes as to how the “tree” is nurtured. In the same way, this factor of the “inexorability” of the Divine will being “supreme” can also be clearly realized through one’s efforts. The person with “Viveka” (discriminating faculty) therefore realizes, that whatever is the will of our Lord, will only happen and no one can change this or do it in a different way! No one can shake the “will” of our Lord even a little! As per the reference made in the scriptures that “The Lord does not accept anyone’s “sins” or “good deeds” (Paapa and Punya). Neither the Lord is only a “witness” or a “spectator”. Hence, the “prejudice” in the mind generated by the love for one’s son is caused by ignorance or Ajnana! If someone were to comment, that this “prejudice” also is caused by “Ishwara” (our Lord) only, the answer to this is given by saying, that the

Lord has now taken an incarnation for the “redemption of the burden of this earth”. If this was not one of His purposes or aims, then He would not have taken this incarnation at all. Moreover we could also realize that the Lord’s ways are “inscrutable”, and He has decided to solve this problem (redemption of mother earth) in a different way! But we should not accept this type of thinking as the Lord Himself has declared clearly (in the Gita), that He will take incarnation whenever “Dharma is threatened or exposed to decline” (YADA YADA HI DHARMASYA). Hence to say, that there must be a “different” reason for our Lord taking an incarnation or to surmise that, the incarnation itself has not taken place at all — both of these “conclusions” are not right — as concluding like this will make the saying of the Lord Himself as “useless or resultless” or everyone will get “liberated” too! (which is not the case). If it is told, that the scriptures emphasize on the aspect of one being “deserving or having the authority”, even then, there is some “blemish” in this argument. Hence it is necessary to recognize, that the will of Ishwara or our Lord is always independent (i.e. not just based on the scriptures only). If someone were to say, that by having faith in this (that our Lord’s will is always “independent” of everything else) factor, there will be the “uselessness” of the scriptures and it’s sayings, answering this, it is replied, that “Yes, indeed your saying is right but the “scriptures” are not the only proof at all times or places. Where the Lord exercises His own will or desire, there only, the “scriptures” get the “status” of being considered as a “proof or evidence” — like many persons do not attain the “result” in spite of doing their “efforts”. But when the will and desire of our Lord are there, the results for one’s efforts are granted.

Although, generally, the scriptures are considered as the only proof or evidence, at all places/times, there are occasions that, even after performing all the “actions” as per the scriptures, one does not get the desired “results”; then one realizes that there is the “will and desire” of the Lord Himself operating here. That is “ONE HAS DONE ALL EFFORTS AS PER THE SCRIPTURES. BUT OUR LORD HAS WILLED NOT TO GIVE THE DESIRED “RESULTS” (PHALAM). The purport of this is that the LORD’S WILL AND DESIRE IS THE HIGHEST AND SUPREME. The devotee realizes this, very clearly, in his heart, by itself, and this attitude of accepting the Lord’s will and desire arises in the mind of this devotee. An example is given here, to make us understand clearly this very important point. The fire is burning and by placing a “stone” on it (precious stone), the fire gets peaceful and extinguished. Due to this, one sets thinking about some “power,” which has acted to “douse” this fire! From where did this “power” come into the “fire” or in the “stone”. On this, usually we are unable to tell anything or clearly state the nature of this “power”. At all these places and situations, THE WILL OF OUR LORD (ISHWARA) IS THE CONTROLLER AND RULER – we have to realize this clearly. As there is the Lord of the universe, whose will is always “supreme”, no one can put any pressure on Him or on His will (or influence it).

In this world also, the “orders” of the king are of two kinds – one “ordinary” (common) another “special”. Like the kingdom is peaceful and happy, when there are no problems or troubles of any kind. But some person may become unhappy due to the “order” of the king also. In this way, due to the will and desire of the king, the kingdom is ruled, and life goes on well for everyone else,

except for the few persons who are unhappy due to the "orders" of the king, which are "special". Hence, our Lord, uses us, as His "instruments" with a view to fulfill His own will and desire. In this way, many of us do not lead an "orderly" life, and indulge in acts of "prejudice". This is indeed appropriate, as if this type of events do not take place, then our Lord would not take His incarnation as per the demands of the situation. IN OTHER WORDS EVERYTHING IS CAUSED AND DOONE BY OUR LORD.

In this way, after remembering the "glory" (Māhātmyam) of our Lord, through the next verse, prostrations are offered to our Lord.

यो दुर्विमर्शपथया निजमाययेदं

सृष्ट्वा गुणान्विभजते तदनुप्रविष्टः ।

तस्मै नमो दुरवबोधविहारतन्त्र

संसारचक्रगतये परमेश्वराय ॥२१॥

VERSE 29 Meaning: "I am prostrating to the Lord of the universe, whose "ways" cannot be even thought of or deciphered, who, through His Maya ("illusion" power) has created this universe and has also entered into this universe, by Himself, who has divided the qualities (Gunas) and who is the propeller and inspirer of this vast "wheel of Samsara" (life), which is beyond the understanding of anyone."

श्रीसुबोधिनी : पूर्णो भगवान् कथमवतीर्णः किमर्थं वा अवतीर्ण इति सन्देहं वारयन् नमस्यति। दुःखेनापि विमर्शो विचारो न यस्येति। एतादृशः पन्था यस्य। मन्त्रादि वान्यसामर्थ्यपक्षं व्यावर्तयति। निजेति। भगवद्भूतानामपि जिज्ञासा अशक्या। यथा मायाया मार्गस्यापि, तत्र भगवतो विमर्श को वा करिष्यति। 'अलौकिकास्तु ये भावा न तांस्तर्केण योजयेत्' इति निषेधश्च।

एतादृश्या मायया लोके कपटत्वेन प्रसिद्धयापीदं प्रसिद्धं जगत् सृष्ट्वा तत्र स्वयं सत्यस्वरूपः प्रविष्टः। गुणान् सत्त्वादीन् उच्चनीचभावेन भजते पृथक्करोति। यस्या मार्ग एव न ज्ञायते तया किं कश्चित् कर्तुं समर्थः, मायासृष्टं वा कश्चित्प्रवेष्टुं प्रविश्य वा तुल्ये उच्चनीचतां संपादयितुम्। अतो महानुभावो भगवानिति तस्मै नमः। किञ्च। श्रुतौ काण्डद्वये पञ्चरात्रे इतिहासपुराणेषु च सहस्रधा सृष्टिर्निरूपिता। अतो केन साधनेन कथमेवं करोतीति दुरवबोधो विहारतन्त्रः क्रीडापरिकरो यस्य संसारस्य, तस्य चक्रं तस्यापि गतिर्यस्मात् तत्र वा गतिर्यस्येति। भगवतः संसारः अहन्ताममतात्मकः न लौकिकवत्। इच्छया सर्वं जायत इत्यतो लीलार्थमित्यध्यवसीयते। भगवतोवताराः भगवच्छास्त्रं भगवदीयाः पुरुषाः पदार्थाश्च तेषां साधारणोपयोगाभावात् किमर्थं करणमिति नाशङ्कनीयम्। दुरवबोधत्वादेव, अतो भगवतः कार्यं जगद् भगवल्लीला वैष्णवप्रकारश्चेति। उभयोर्दुर्ज्ञेयत्वात् परम एवेश्वरो भगवानीश्वरादेवालौकिकात् परमेश्वर उभयालौकिक इति ॥२९॥

अनेन भगवतः संसारोयं भगवदादयोऽस्मदादयश्च तच्छ्रियैव प्रवर्तितुं योग्याः, न तु स्वेच्छयेति। उपदेशो वा ज्ञानं वा न विचारणीयमिति तूष्णीं सर्वैः स्थातव्यमित्याभिप्रायं बुध्वा ततो निर्गत इत्याह इत्यभिप्रेत्य नृपतेरभिप्रायमिति।

SRI SUBODHINI: Now, Akrura is prostrating to our Lord, and also describes as to how the Lord manifested Himself with all His total glory (Poorna), and also as to why He takes His incarnations. Akrura is desirous of removing the doubts of all the persons on these factors. The Lord's "Maya" power cannot, even with great difficulty, be thought of by anyone (i.e. be understood by anyone). Even "incantations" (Manthras) have no power to understand the ways of our Lord's "Maya" power. "Oh Lord! such is the power of your Maya, which is beyond our understanding". Even the sincere desire to know about

the Divine virtues of our Lord is very difficult to get fulfilled, when it is impossible to understand the “ways” of our Lord’s “Maya”. Now, when this is the actual situation, who can fully decipher, understand or even think of our Lord fully? That is why, it is said, that no one should argue or dispute on the “supernatural Bhāva” (attitudes) (pertaining to our Lord and His creation). Through His Maya, which is hidden, our Lord has made this vast Universe and it is He, who has entered into it, as it’s “reality” (Satyaroopa). After this “entry”, He has divided this universe, as “high” and “low”, through His qualities (Gunas) of Satwa etc., into endless divisions. No one can fully understand the “way” with which the Lord has done this either! How can anyone do anything with this Lord of the universe and His universe, which can never be fully understood! This universe has been made through His power of “Māya” (illusion) and is there anyone else capable of entering into this and also, after entry, make the same, which is of “one nature” into “high and low” as per His own “qualities”? There is no one who can do this; hence our Lord is the one who has achieved all this; as He is the “MAHĀNUBHĀVA” (of the highest Divine bliss and experience). “To such an exalted, glorious and highest Lord of this universe, I am offering my humble prostrations”, so felt Akrura. He now adds, specially, that in both of the parts of the Vedas, in the Paancharatra system and also in the epics and the Puranas, this aspect of “creation of the universe” has been described in thousands of ways. Hence, it is very difficult to understand, as to how exactly our Lord is creating this universe, using which material/way and also as how (the method) He completes this task of the “wheel of Samsāra” (life), which is His “play” (Kreedā) only. Moreover, how

does He give the force for it's movement (i.e. of this wheel of Samsāra) is also impossible to understand. The "Samsāra" (creation) of our Lord, with His own "Me" and "Meum" (Ahamta and Mamata) i.e. His own feelings and "belongings" to His creation, is not like the ordinary "worldly" ways of the humans. Why? Because this entire creation arises and gets originated only through our Lord's desire to enact His Divine Leelas. This can be clearly and convincingly understood. The divine incarnation of our Lord, the scriptures glorifying the divine nature and virtues of our Lord, whose devotees who "belong" to our Lord (i.e. His ideal and sincere devotees – Bhagawadiya) and the "materials/objects which belong to our Lord." (Bhagawadeeya Padaartham) – all these are useful only in the "ordinary" way (i.e. they are not useful in an "extraordinary" (Aloukik) ways.). HENCE NO ONE SHOULD DOUBT ABOUT OUR LORD'S CREATION, WHY DID HE CREATE THIS UNIVERSE AND FOR WHAT PURPOSE HE CREATED THIS UNIVERSE – ALL THESE CAN NEVER BE UNDERSTOOD BY ANYONE. Hence this universe, which has got originated as a "task" completed by our Lord, our Lord's Leelas and the way of His devotees (Vaishnava) are DIFFICULT TO UNDERSTAND. "Neither you nor I (Akrura) can ever hope to understand this. The reason being that OUR LORD IS THE HIGHEST, THE ISHWARA (THE LORD OF THE UNIVERSE), AND SUPERNATURAL (ALOUKIK). Being the Lord of the universe, only, He is considered as "the highest Lord" (Parameshwara). Hence, our Lord is considered as "supernatural" due to His "work" and "being the cause" (of this universe), respectively representing His "Māya" power and this "Samsāra" (creation).

This "universe" (Samsāra) is belonging to our Lord. "You and I have to lead our lives only as per His wishes, and not through our desires. We should never think or question about "Upadesa" (instruction) or "Jnana" (knowledge) and everyone should imbibe them, in silence. Having understood like this, Akrura began to go away from there. This is being described in the next verse.

श्रीशुक उवाच—

इत्यभिप्रेत्य नृपतेरभिप्रायं स यादवः ।

सुहृद्भिः समनुज्ञातः पुनर्यदुपुरीमगात् ॥३०॥

VERSE 30 Meaning: "Shri Sukadeva began to say that, having understood the views of the king, Akrura, having got the permission to leave from his friends, came back to Mathura."

श्रीसुबोधिनी : तस्य तद्वाक्यानङ्गीकारे हेतुद्वयमाह नृपतेरिति । स यादव इति । राजवाक्यमङ्गीकर्तव्यम् । यदुवंशे भगवदवताराद् यादवैश्च सुतरां तदङ्गीकर्तव्यम् । तदुत्कर्ष एवोक्त इति, ततोत्रापि लौकिकन्यायेन सुहृद्भिः भीष्मादिभिः सम्यगनुज्ञातो यदुपुरीं मथुरामगात् ॥३०॥

SRI SUBODHINI: Dhritarashtra did not respect or accept Akrura's advice. There are two reasons for this. (1) Dhritarashtra was the king, and he is independent. He had the authority either to accept any advice, which is given, or reject it. (2) Akrura is of the "Yadava" clan. Of course, the king's orders have to be obeyed. As our Lord had taken the incarnation in the "Yadu" clan, it was incumbent on the part of the king to have accepted, in toto, the advice given to him. In fact on this "acceptance" only, rested, the king's greatness and glory. But the king did not accept the advice. Later Akrura, as per the tradition, went and met Bhishma and his other friends, and returned to Mathura, after taking leave of them.

शशंस रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम् ।

पाण्डवान्प्रति कौरव्य यदर्थं प्रेषितः स्वयम् ॥३१॥

VERSE 31 Meaning: "Oh scion of the Kaurava race!

Akrura came back after completing his task, for which he had been sent to Hastinapura (by our Lord). Now Akrura came and informed both our Lord Shri Krishna and Shri Balarama, as to the views of the king Dhritarashtra, as regards the treatment to being given to the Pandavas."

श्रीसुबोधिनी : स्वयं केवलमाज्ञाकारी न स्वतन्त्र इति ज्ञापयितुं रामकृष्णयोः स्थाने शशंस। धृतराष्ट्रस्य विशेषेण चेष्टितं पाण्डवान् प्रति मारणपर्यन्तमुद्योगम्। ननु सतामेतदयुक्तमिति चेत्तत्राह यदर्थं स्वयं प्रेषित इति। अधिकारिणो नायं दोषः, कौरव्येति विश्वासार्थम्, स्वयं प्रेषित इत्यन्यद्वारापि कथनं व्यावर्तितम्। अन्येन पूर्वार्धान्तप्रकरणेनाग्रे भगवतैव कर्तव्यमिति ज्ञापितम्। एतावत्पर्यन्तं न साक्षाद्भगवता किञ्चित्कृतं किन्त्वन्यानुरोधेनैवेति। अतो भगवतो लीलाद्वयमन्यानुरोधेन करणं स्वतःकरणमिति भगवतो भक्तानुरोधो निरूपितः ॥३१॥

इति श्रीभागवतसुबोधिन्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

दशमस्कन्धपूर्वार्धे एकोनपञ्चाशतोऽध्यायविवरणं ॥४९॥

SRI SUBODHINI: Akrura came back to the place where our Lord Shri Krishna and Shri Balarama were staying, and began to give all the information, as Akrura is efficient in carrying out our Lord's "orders" and not "independent". That the king Dhritrashtra, in his heart of hearts, desired to destroy the Pandavas (if necessary) — all this was told by Akrura to our Lord. Some may aver, that noble persons should not tell openly, all these type of "secret" thought-process of others. Answering this, it is said, that Akrura was sent only for getting this "inside"

information/facts, and it was necessary on his part to tell whatever was known to him as the "secret and hidden" information. And, in telling everything, an officer or emissary of our Lord, will not get tainted by any "blemish". Shri Sukadeva has addressed king Parikshit as "scion of the Kaurava clan", with a view to instill in him faith and confidence. Our Lord had Himself sent Akrura, to do this task and hence, Akrura has to tell our Lord only everything i.e. not through anyone! After this passing of information, it is for the Lord to decide as to the future course of action. Up to now, our Lord has not taken any steps on this matter and had got everything done, only through others.

OUR LORD'S DIVINE LEELAS ARE OF TWO KINDS. (1) LEELAS PERFORMED AS PER HIS OWN WILL, CHOICE AND DESIRE. (2) LEELAS PERFORMED AS PER THE APPEAL AND PRAYERS OF OTHERS. THIS PROVES OUR LORD'S LOVE AND EAGERNESS TO FULFILL THE "WISHES" OF HIS DEVOTEES.

Shri Goswami Vallabhdasji has expressed his devotion to our Lord, in the following 3 Karikas. They are explained below.

इत्येवं भगवल्लीला भक्तविश्वासदायिनी।

निरूपितातियत्नेन कृष्णपादाम्बुजाश्रया ॥१॥

KĀRIKA 1 Meaning: "In this Karika, it is said that, with very special efforts, our Lord's Divine Leelas have been explained in this story, which would originate great faith and confidence in the mind of His devotees, and which would bless our Lord's devotees with refuge in the lotus feet of our Lord Shri Krishna."

सर्वेषु पुष्टहृदयेषु निवेदयामि मार्गो यदा भगवतो भवतामभीष्टः ।
भक्तिप्रकारसहितो हरिभावयुक्तो ज्ञेयस्तदा विवृत्तिरेव सदा विचिन्त्या ॥२॥

KĀRIKA 2 Meaning: "I would aver to inform all the devotees, who enjoy the grace (Pushti) of our Lord, that whichever is the path for attaining our Lord is chosen or liked by you, then realize in your loving heart, full of devotion to our Lord, that this path is blessed as the foremost of all devotional (Bhakthi-maargeeya) paths and afterwards, always remember this story."

दशमस्कन्धविवृत्तिः पूर्वार्धे सुनिरूपिता ।

कृष्णपादाम्बुजे न्यस्तः श्रीपुष्पाञ्जलिरुज्ज्वलः ॥३॥

KĀRIKA 3 Meaning: "The first portion (Poorvardha) of this tenth Canto, has been made in the form of a beautiful bunch of flowers and I am dedicating this story, as an illumined and brilliant bunch of flower-offering to the lotus feet of our Shri Krishna.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 49th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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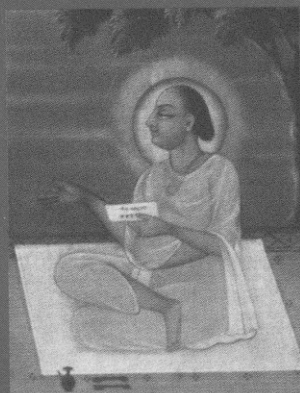
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निगमकल्पतरोगीलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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